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The Rich Man in Hell; Lazarus in Abraham's Bosom

GREATLY MISUNDERSTOOD PARABLE MADE PLAIN

Text:—"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16:23.

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by foreordination, or at least forearrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the Scripture references which they believe teach eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous Scriptures which declare that the wicked shall be "destroyed," perish," "die," and that God's provision is that none can have eternal life except as a gift and favor through Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23).

The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness—truth. Their hearts cry out after the living and true God—a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonize its doctrines. The message of Present Truth is for this latter class, and all over the world they are hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man. Coming to a clearer knowledge of the Divine Plan of the Ages, they are finding it soul satisfying and sanctifying. It is this class that the People's Pulpit seeks to reach and to instruct more perfectly respecting the divine character and purpose.

A Parable or a Literal Statement.

We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause, therefore, and show the impossibility of that view before we proceed to analyze the true meaning. We need mention only a few points to show that it could not properly be understood as a literal statement of facts. For instance, it is not stated that the rich man was profane or immoral or wicked in any ordinary sense of these words. The whole account is that he was rich, was clothed in purple and fine linen and fared sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions will by and by spend an eternity of torture, regardless of their moral characters. Surely such an interpretation is irrational.

Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to a heavenly state, but merely poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover, a literal interpretation would imply Abraham's literal bosom as the place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know. But enough of this.

The Parable Briefly Explained.

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos iii, 2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God" (Romans iii, 2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

First.—His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and, again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Although this kingly power was taken away from them in the days of the king Zedekiah, nevertheless the scepter of authority remained with them. "The scepter shall not depart from Judah * * * until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the channel of divine blessing to the world.

Second.—The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement day sacrifices.

Third.—The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who were outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's daughter and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an aphorism of that time and country under which the Jews spoke of all gentiles as "heathen dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the children's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth.—The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

Beggar and Rich Man Die.

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew xxiii, 38). For thirty-seven years the rich man, the Jewish nation, gradually died to all of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah xxxi, 31).

The death of the beggar was three and a half years after, or at the end of Israel's specific three weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the "middle wall of partition." Then and thenceforth every sincere gentile seeking fellowship with God and a share in his gracious promises had, through Christ, exactly the same rights as had the Jew—no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now, though no more glorious than before in the sight of men, was specially favored of the Lord (Ephesians ii, 15).

The Beggar In Abraham's Bosom.

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children—symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typifying God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his Body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and again, "If ye be Christ's then are ye Abraham's seed and heirs" (Galatians iv, 29; iv, 28).

The Rich Man Tormented In Hades.

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades

INTO HIS MARVELOUS LIGHT

"Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and burden, and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror, and gloom;

"Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and permanent joy.

"Wonderful love that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

"Out of the terror at standing alone,
Out, and forever, of being my own,
Out of the hardness of heart and of will,
Out of the longings which nothing could fill,
Out of the bitterness, madness and strife,
Out of myself and of all I called life;

"Into the light and love of God,
Into the holy, made clean by his blood,
Into his arms, the embrace and the kiss,
Into the scene of unbroken bliss,
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

"Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power that nothing can stay."

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and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to cooperate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and, although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes—Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was: "They have Moses and the prophets. * * * If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi, 29, 31).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom. We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resuscitation or resurrection under the glorious privileges, favors and advantages of the new covenant, "Even so have these also not believed that through your mercy they also may obtain mercy" (Romans xi, 31).

Israel's New Covenant.

God's great covenant, the oath bound covenant, "In thee and in thy Seed shall all the families of the earth be blessed," applies specifically to the Christ, to our Redeemer and Lord, the Head, and to the "elect" Church, the members of his Body.

All of the privileges of blessing the world belong to this class, but they are received conditionally—that they will sacrifice their earthly rights and interests that they may have instead spiritual and heavenly conditions. Christ's death and the death of these his elect members to earthly interests constitute the terms upon which he and they shall be the mediator of the new covenant for Israel, to give Israel a share on the earthly plane in the work of blessing all the families of the earth under their new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death, symbolized by Gehenna.

TELL ME ABOUT THE MASTER

"Tell me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

"Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

"Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

"Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story
That falls on each wound like a balm,
And my heart that is bruised and broken
Shall grow patient and strong and calm."

"In the Cross of Christ We Glory"

Text:—"The preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. 1:18.

It is very remarkable that the Cross, which symbolized the most ignominious form of capital punishment under the laws of the Roman Empire, should be the symbol of Christianity. Thus, believers who are deeply learned in the Bible, will have no difficulty in discerning that the same Divine providence which in advance marked bread as a symbol of the Bread of Life from heaven, and water as a symbol of the water of life from the throne of God, and marriage as a picture of the relationship between Christ and the Church, directed also that the Romans should adopt the Cross as a symbol of ignominy. Was not this anticipated in the Divine prophecy which declared, "Cursed is every one that hangeth on a tree"—a cross? And did not our Lord Jesus use this very word Cross with a proper figurative signification considerably in advance of his own crucifixion, saying, "If any man would be my disciple, let him deny himself, and take up his Cross, and follow me."—Matt. 16:24.

Evidently the Cross, the shame of the Cross, the ignominy of the Cross, the ordeal pictured by the Cross, were foreordained picture-lessons—lessons of the self-denials and sacrifices expected not only for Messiah, but for all those who would be associated with him as his "Bride" class, "members of his Body," his "Royal Priesthood," his "Peculiar People," his "Holy Nation."

It will be discerned that we are drawing a sharply-defined contrast between the meaning of the cross presented to our minds in the Scriptures and the unregenerated sentiment which sees it merely as the symbol of pride and ostentation, whether upon banners or buildings or bestudded with jewels for personal adornment. Let us be understood, that the People's Pulpit stands for the Cross in the simplicity of its original institution a symbol—in the words of our Lord and his apostles—a symbol of self-denial, self-sacrifice, suffering for righteousness' sake in opposition to the spirit of the world, the flesh and the Adversary.

On the other hand, let us not be understood to have any superstitious reverence for a splinter from the Cross of Christ or for one of the nails reputed to have been driven through our Saviour's flesh. We do not bow down to them nor reverence them in any sense. Our thought goes out to the Cross of Christ on a much higher and nobler plane when we recognize the work of grace connected with our Saviour's sacrifice, which was finished on the Cross. In the proper understanding of the matter our Lord took up his Cross as soon as he reached manhood's estate under the Law—when thirty years of age. Immediately he presented himself to John at Jordan and made a full consecration unto death, symbolizing it by water immersion. There, begotten by the holy Spirit, he came up out of the water and for three and a half years figuratively, symbolically, was bearing his Cross. His Cross consisted not in his living separate from sin, for he had lived separate from sin up to that time. "He knew no sin."—2 Cor. 5:21.

His Cross, on the contrary, consisted in self-denial as respects things which would have been entirely proper and right, against which there would have been no law. These he sacrificed in the doing of the Father's will, in laying down his life a ransom for mankind. Although his own will was a righteous one, he tells us that he came not to do his own will but the will of him that sent him—the Father's will. He tells us what this will was, namely, that he should lay down his life, giving himself a ransom for many, and that ultimately he should receive his life again as a reward, on a higher plane, and that thus, by the sacrifice for our sins, he should be qualified not only to atone for our sins and thus to purchase the world by the sacrifice for sin, but additionally that he should have power and authority to save the world from its lost condition—from sin and death.

PURCHASED BY HIS BLOOD.

The Apostle Peter states the same matter in other words, saying, that we were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:19.) As the Cross of Christ was not merely the timber to which he was nailed at death, so the blood of Christ was not that which issued from the spear-thrust in his side after his death. The Scriptural statement is that the "life is in the blood." In accord with this the Lord's sacrifice of his life was the shedding of his blood. "Bloodshed," indeed, is a proper name for any violent death. When it is said that we were bought with the precious blood of Christ it signifies that the valuable sacrifice of his life was made on our behalf. That sacrifice, that shedding of his blood, began when he was thirty years of age, at the moment of his consecration unto death. It continued for the three and a half years of his ministry. It was finished when he cried with a loud voice and gave up the spirit of life. His life, his blood, was thus gradually shed, and the shedding was completed before the Roman soldier pierced his side. As we see this proper, broad conception of the Cross of Christ and the shedding of the blood of the Lamb of God, we find that the two thoughts are identical, merely stated from different standpoints and represented by different figures of speech.

The value of the self-sacrifice of our Lord, represented in these two pictures, is the Gospel theme. On it hang the Law, the prophets, the promises of the Scriptures, both of the Old and New Testaments. Without it our race is undone, in hopeless despair. Without it death to humanity would mean the same as to the brute beast. For although man was made in the image of his Creator and with noble qualities of mind and heart, constituting him an earthly image of his heavenly Creator, nevertheless all of his rights were forfeited, lost, through Adam's disobedience and the death sentence upon him would reduce him to the level of the brute. Only by the "Blood of his Cross" is recovery through redemption made possible. He sacrificed himself. He died, the just for the unjust, that he might bring mankind back into harmony with God. The entire transaction was aside from humanity. Our heavenly Father planned it all from before the creation of the world, for we read that our Redeemer was the "Lamb slain from before the foundation of the world"—in the Divine purpose or intention.—Rev. 13:8.

THE WORLD'S SHARE IN THE CROSS.

That the Church has a share in the Cross is freely admitted, but many do not see that every member of the race has an interest in the work of Jesus, began at Jordan and finished at Calvary. A little radiance from the Cross and the Gospel message encircling it has indeed blessed people of every nation! But oh, how little has yet been really accomplished for the race as a whole! Three-fourths of humanity are still heathens totally ignorant of the Lord—and this after more than eighteen centuries. And more than this, the natural increase of heathenism so far outstrips our most energetic missionary effort that disproportion doubles with every century; for instance, today there are twelve hundred millions of heathen, while a century ago there were six hundred millions. What does it mean? Has the Cross of Christ proven a failure? Did Christ die in vain, even relatively? Will the blessing of the Cross never bring reconciliation to any but the few blessed by the sanctifying influences of the present life?

THE TRIUMPH OF THE CROSS.

Ah! we have made a great mistake in the reading of our Bibles. We have failed to discern that God's time for dealing with the heathens is future; that a Millennial Age is to be introduced, in which Christ with power and great glory will suppress the power of Satan and drive away the mists and fogs of ignorance and superstition and lift from that degradation of sin and death all who will then accept his gracious provisions. This is the kingdom for which the Master told us to pray, saying, "My Kingdom is not of this world (age)." (John 18:36.) Again, he said, "Pray ye: our Father which art in heaven; hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in heaven." (Matt. 6:9, 10.) Ah, yes, while doing all that we can for ourselves and our neighbors, let us remember that the work is not ours but the Lord's, and that he has declared that the coming Millennial Age of the reign of Christ and the Church is his time appointed for the blessing of all the families of the earth. Then the Cross of Christ will triumph, because without his Cross no such Millennial Kingdom and its "Times of Restitution of all things" would be possible. First, the sacrifice for sins needed to be made before the "curse" could be lifted and the blessing could come to the race of sinners.

PREACHING OF THE CROSS FOOLISHNESS.

If, then, it is the Divine program that Christ shall establish his Kingdom, shall overthrow the rule of Satan and sin and death and enlighten mankind and deliver the willing and obedient, why did he not begin that work eighteen centuries ago? Why has valuable time been lost? Is it not a foolish waste of time to preach the Cross of Christ and faith and obedience, under the present adverse conditions? Do not the results of these eighteen centuries of preaching show the folly of this procedure?

We answer in the words of our text, Yes, the preaching of the Cross of Christ seems foolishness to the perishing ones—to the world in general. But it does not so seem to us. The saved ones, we who have come into relationship with the Father through faith in the precious blood and have come to an understanding of the Divine Plan of Salvation,

THIEVES IN PARADISE

The sermon on the text, "Verily I say unto thee, today shalt thou be with me in Paradise" is delayed.
It may be expected in our August issue.

realize the "cross to be the power of God." (1 Cor. 1:18.) To us the message of the Cross has been a transforming one, which, more and more as we have come to appreciate it, has been changing our characters and lives from glory to glory, enabling us to more nearly approximate the glorious character of our dear Redeemer and to become at heart "copies of God's dear Son."—Romans 8:29.

In a word, while all mankind were imperfect, sinners, "children of wrath," condemned, yet amongst them were two classes. One class was in sympathy with its environment and general condition of alienation from God, and at enmity, not only outwardly but also in their hearts loving sin. The other class, outwardly the same, much fewer in number, had a love for righteousness and an opposition to iniquity and loathed their own weaknesses and blemishes. This latter class longed for righteousness and perfection, which they were unable to attain, because of their weaknesses of the flesh; because of their inability to do perfectly; because they were "born in sin and shapen in iniquity." It is this latter class that God is now drawing to his Son and permitting to be justified by faith, and then admitting by begetting of the holy Spirit to the relationship of Spiritual Sons of God and prospective Joint-Heirs with Jesus Christ their Lord and Redeemer. Of these Jesus said, "No man can come unto me (now) except the Father which sent me draw him."—John 6:44.

In a word, God has divided mankind into two general classes, and has made arrangements that only one of these classes will be specially drawn, blessed and saved by faith now, leaving the other to be dealt with during the Millennium. The class favored in this present time are such as have the "hearing of faith" and came into relationship to God under the terms of the great Abrahamic Covenant. Their special blessing now is not because they are sinless, "for there is none righteous, no, not one" (Rom. 3:10), but because they loved righteousness and hated iniquity. On this account they may be the "fellows" or "brethren" of Christ, because they have this heart likeness to him of whom it is written, "Thou hast loved righteouness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above thy fellows."—Heb. 1:9.

Those who are now specially drawn of the Father are not compelled to become fellows with his Son, their Redeemer, but are privileged to have this honor if they wish on certain terms and conditions. To attain this relationship they must stand trial in this present time, while sin and death are still reigning and while it will cost the sacrifice of earthly interests to be footstep followers of their Lord and Saviour. In a word, the Scriptures declare that they can have the great prize of joint-heirship with Christ in his Millennial Kingdom and its work of blessing all the families of the earth only upon condition that they "make their calling and election sure" by faithfulness under trials and testings and difficulties.

THE MYSTERY OF THE CROSS.

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, "The Mystery which hath been hid from ages and generations, but now is made manifest to his saints." (Col. 1:26.) Alas, the majority seem content to have merely a "name," to live and to wish merely to be called Christians and to wear a jeweled cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for, while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in his ignominy, sufferings and death. These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the apostles taught and exemplified. Hence, they are not interested in the "deep things" of God's Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isa. 4:1.

However, inside and outside of all denominations we may expect to find the Lord's "little flock," following in his footsteps through evil report and through good report, singing and making melody in their hearts unto the Lord for the privilege granted them of having fellowship with Christ in his sufferings, in prospect of the fellowship in his glory which will soon be theirs. So far from the preaching of the Cross being a failure it is a great success in this particular work which the Lord intends. It has served to attract the loyal-hearted and to repel all others. It is of this Gospel of the Cross of Christ that the Apostle says, "It is a savour of life unto life, or of death unto death."—2 Cor. 2:16.

The Mystery of the Cross, then, is that it is the Divine purpose that the Lord Jesus should be the Head or Chief Priest and that during this Gospel Age God would draw out from amongst this world and santify to himself through the merits of Jesus' sacrifice an Under-Priesthood, who as "members of the Body of Christ," would delight "to fill up that which is behind of the afflictions of Christ."—Col. 1:24.

So, then, be it understood, the great Christ, foreknown of the Father and ordained to be the World's Deliverer during the Millennial Age, is primarily our Lord Jesus the Head, and secondarily the members of the Body, the "saints" of the Gospel Age, "Members in particular of the Body of Christ." Thus seen there is a good reason, a very particular reason, why the Millennial Restitution work for the world did not begin immediately after our Lord's resurrection. The interim of time was set apart for the selection of the members of his Body, elsewhere spoken of as the betrothed Church, which at our Lord's Second Coming, will become "the Bride," "the Lamb's Wife," and "Joint-Heir" in the Kingdom with the heavenly Bridegroom.

FOOLISHNESS WITH MEN, WISDOM WITH GOD.

Behold, then, in the light of these Scripture testimonies, the power and wisdom and love of God connected with the Cross of Christ! See how now it is the power of God unto salvation to everyone that believeth and who is of a ready heart to accept the Divine mercies. Note the grace of God in permitting sinners from the very lowest plane to be justified by faith and to be made heirs of glory and, as the Apostle declares, to be made "partakers of the Divine nature." (2 Pet. 1:14.) If this present grace which comes only to those who have the hearing ear and the appreciative heart were all, were the end of the triumph of the Cross of Christ, it would be a wonderful triumph, a glorious one, even though all the remainder of the race except these saintly ones of the First Ressurrection class, the Body of Christ, should perish should never come to a knowledge of the grace of God, should never attain to eternal life on any plane.

But God declares emphatically that it is not his will that any should perish, but that all might turn unto him and live. And he has made full provision whereby every member of the race may be brought to a knowledge of the Truth, that all may thus be saved—"Who will have all men to be saved, and to come unto the knowledge of the Truth."—1 Tim. 2:4.

The selection of this favored Seed of Abraham, The Christ (Gal. 3:16-29), is but the beginning of God's great work of salvation through the Cross of Christ; as soon as the "elect" shall have been completed and all tested and proven and glorified with their Lord, the "New Covenant," sealed with the precious blood, will become operative. The blessings withdrawn from natural Israel when our Lord was crucified will be restored to them under that New Covenant. Spiritual Israel will rule and bless the world through natural Israel, and all the families of the earth will then be encouraged to come into harmony with God under the terms of the New Covenant by becoming "Israelites indeed." Thus Abraham's Seed eventually will bless all who love righteousness, all who under full knowledge and opportunity will demonstrate their love for righteousness and their hatred for iniquity. What wonder, then, that while others are speaking slightingly of the Cross of Christ and claiming that there was no need of redemption, that our race never fell and will never be restored—what wonder, we say, that we who see something of the "length and breadth and height and depth of the love of God," glory in the Cross of Christ!

Truly did the Lord declare through the Prophet, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For my plans are not your plans, neither are your methods my methods, saith the Lord."—Isa. 55:9.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Hosanna! Hosanna!
To the Son of David!

Text:—"Blessed is he that cometh in the name of the Lord."—Matt. 21:9.

Four days before his crucifixion our Lord rode to Jerusalem on the ass.

The people preceding and following him shouted, "Hosanna to Messiah, Son of David and King of Israel," and spread their outer garments and palm branches on the road, as was the custom with great heroes in triumphal procession.

For three and a half years from the time of his baptism at thirty years of age our Lord had been preaching the Kingdom of heaven at hand. Additionally he had sent forth dis disciples two and two; first the twelve, and later seventy others, to preach the same thing, namely, "Repent, for the Kingdom of heaven is at hand"—get your hearts into a condition of readiness that you may be received into that Kingdom, to be associated with Messiah in the blessing of all the families of the earth, in harmony with the promise made to father Abraham. Our Lord had become quite noted. "The common people heard him gladly." Some of them said, "Never man spake like this man." "And they all bare witness to the gracious words that proceeded out of his mouth, for he spake as one having authority (knowledge) and not as a scribe." On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. The scribes and Pharisees, jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige, had already threatened his life. As it is written, "Jesus could no longer walk in Jewry because the Jews sought to kill him." Their antagonism to him was all the greater after the awakening of Lazarus.

Behold, Thy King Cometh.

Suddenly a change was manifest in Jesus' attitude. He came to Bethany, notwithstanding the protest of his disciples, who then valiantly said, "Let us go that we may die with him." Discarding caution he went directly to the home of Lazarus and his sisters. There he was the guest of honor with his disciples at a special feast. There Mary poured upon him the precious spikenard perfume which Jesus declared was an anointing for his burial. In that expression we have the key to his outward course. He knew that his hour was come: that the end of his ministry was at hand; that he was about to be crucified.

It was under these circumstances that the next morning he not only did not hinder the people from proclaiming him King, but he sent his disciples to bring the ass upon which he was to ride in triumph as a King, for it was the custom of Israel's kings to be thus presented to the people. The account tells us that the people hailed Jesus as the Son of David, the King of Israel, the Messiah; and that in the concourse were Pharisees who had come from Jerusalem to Bethany to see Jesus and Lazarus whom he had awakened from death; these beheld the proceeding and expostulated with Jesus' disciples, telling them that Jesus should call the attention of the people to what they were saying and that he should reprove them. Our Lord's answer shows how important was the event. He said, "If these should hold their peace the very stones would cry out." (Luke 19:40.) The Evangelist calls our attention to the fact that the entire procedure was in fulfilment of the prophecy of Zechariah, as through him the Lord had declared centuries beforehand the events which must transpire at the appointed hour, namely, "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

Here we see the reason why our Lord said that if the people would hold their peace and not shout the stones would cry out; because the Lord through prophecy had foretold a shout and the Scriptures must be fulfilled. How strengthening it is to faith to realize that even the jots and tittles of prophecy must all be fulfilled! Thus realizing the Divine supervision of the affairs of our Lord and of his followers we may indeed have a strong consolation and good hope, realizing that all things written in the Law and by the prophets shall have their fulfilment in due course.

Little did the Jews on that Palm Sunday realize what was taking place! And indeed very few Christians to this day realize the purport of that occasion. Let us see what it was. God had promised a Messiah and that he should be of the Seed of Abraham and of the family of David. Zechariah's prophecy quoted had foretold his formal entry. All those things must be fulfilled: God must keep his part of the contract. If failure occurred it must be Israel's failure. And so it was. Israel, as represented by her rulers who "sat in Moses' seat," were not ready for the Messiah. If they had believed the preaching of John the Baptist a genuine reformation would have made them ready to receive the Messiah. But not being in heart condition led them to expect a worldly conqueror rather than a "Lamb of God" to take away the sin of the world. We read that "All men were in expectation of him." And yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. The rulers of the people received him not but plotted his destruction, and the common people furnished not only multitudes to cry, Hosanna, on this occasion, but also later multitudes to cry, "Crucify him, crucify him," under the influence of their leaders.

As for our Lord, he knew that his hour was come. He had foretold that he would be rejected and crucified, but it was his duty to make the tender of himself as Israel's King. The very prophecy he was fulfilling declared not only that he would come as King, but foretold that the people would "shout" and also that Israel would be cast off and have a "double" part of disfavor—the length of the favor they had enjoyed as God's peculiar people. The prophet specified, saying, "Even today do I declare that I will render double unto thee." (Zech. 9:12.) Thus he indicated that particular Palm Sunday as the turning point of Israel's career. Our Lord also indicated the importance of that day as the turning point in Israel's history; for when he had ridden to the brow of Mt. Olivet, overlooking Jerusalem, the procession stopped, Jesus saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. Verily I say unto you, Ye shall see me no more until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13:34, 35.

In other words, that first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the "holy nation," the "royal priesthood," the "peculiar people" for a purpose. Other Scriptures show us that natural Israel is to return to Divine favor as soon as the "election" of spiritual Israel shall be accomplished. But at his Second Advent Messiah will no longer present himself as a man riding upon an ass, but, as the Scriptures declare, he shall come a spirit being, invisible to men, but nevertheless with great glory and power, which shall be "revealed in flaming fire," symbolical of judgments. We are assured that then the blinded eyes of Israel's understanding will be open and they shall look upon him whom they pierced and shall mourn for him; and the Lord declares that then he will pour upon them the spirit of prayer and supplication and the blessing of the New Covenant shall be theirs. As it is written, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. After

those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) "And I will take the stony heart out of their flesh, and will give them an heart of flesh."—Ezek. 11:19.

Rejecting the Lamb.

But that Palm Sunday was a notable and important day to Israel from another standpoint. At the beginning of their national existence, when they were delivered from the bondage of Egypt, God specially arranged for their Passover. This will be our topic for next Sunday; but today we notice that their passover lamb was to be taken up and brought into the house on the ninth day of the month Nisan, while it was to be killed on the fourteenth day. As John the Baptist has declared, our Lord was the antitypical "Lamb of God, which taketh away the sin of the world." (John 1: 29.) And now the antitypical Passover sacrifice was due, when the Lamb of God was to be slain for the sins of the world; and Israel as a nation should have received the Lamb of God into their house by faith on that very Palm Sunday on which he presented himself as King. He filled the double role of King and Passover Lamb. However, as they rejected him as King, so likewise as their Passover Lamb he was not accepted or received; thus as a nation they were not passed over or saved, but, contrariwise, their national destruction followed. As the rich man of the parable of Dives and Lazarus they died nationally from divine favor.

But while our Lord was rejected both as Lamb and King by the Jewish nation there were individual exceptions. All the "Israelites indeed," in whom was no guile, were granted special enlightenment of the eyes of their understanding. These recognized Jesus as the Lamb of God—their Redeemer. And not only so, but they recognized him also as the great King, the King of Glory, the Messiah. As indicating the blindness of the nation and the spiritual sight of the small remnant who received him, our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." These who now recognize their Redeemer, and voluntarily become obedient to him by a full consecration of their hearts, are a very exceptional class, as well as a very small class. His cause has really been unpopular from the first, and only such as are willing to endure hardship as good soldiers have the courage to volunteer to be soldiers of the Cross. There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But to be true disciples, followers of Jesus, to walk in his footsteps, to forsake the world and follow him, means to all his disciples since what it meant to his disciples at the First Advent — alienation and separation. Our Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.) Again he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."—John 4:36.

"Fear Not, Little Flock."

A point that is not generally recognized is that where natural Israel was rejected the selection of spiritual Israel began, and that what natural Israel failed to get, spiritual Israel is to receive, namely, God's Kingdom—not God's Kingdom in the flesh, but on the spiritual plane. True, there will be an earthly or fleshly Kingdom of men and amongst men and of Israel. It will be inaugurated at the Second Coming of Christ and be his representative amongst men. Meantime, however, during this Gospel Age the Lord is selecting a still higher class—Spiritual Israel—to constitute a spiritual Empire, of which he is Head. The spiritual, the higher Kingdom class, must be developed first and the spiritual promises inherited by these must first be attained; afterward the earthly blessings will all be sure to God's earthly people, Israel, under their New (Law) Covenant.—Rom. 11:27-32.

Note how the Apostle Paul, the Divinely appointed Teacher, explains this, saying, "Blindness in part (for the time) is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved." Then all Israel shall be recovered from their blindness. "As it is written, There shall come out of Zion [spiritual Israel] the Deliverer [the Christ]; and he shall turn away ungodliness from Jacob; for this is the covenant unto them, when I shall take away their sins. As concerning the Gospel, they are (treated as) enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God he will not repent of. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy."—Rom. 11:25-31.

The New Covenant which God will seal with Israel after these Gospel days will be "of your [the Church's] mercy," in that it will be sealed with the blood of The Christ—Head and Body. This is the meaning of our Lord's words to us spiritual Israelites, "This is my blood of the New Covenant—drink ye all of it"—all who participate in it. It is a great privilege to suffer with Christ, to be dead with him, to drink of his cup, to be privileged with him to seal the New Covenant of Israel. All who thus join with him will be permitted to share with him the glories of his Kingdom, his spiritual Kingdom, through which Israel will be blessed, restored to prominence, made the channel of Divine blessings to every nation under heaven.

Two Antitypical Fulfilments.

We have noticed that our Lord's riding on the ass to Jerusalem was a fulfilment of a prophecy and a type. We note now that there are secondary fulfilments of the same on a still higher plane, (1) The proclaiming of Jesus by the multitude shouting "Hosanna," was a proclamation of faith in him as the Messiah; so we today, and all of the Lord's followers down through the Gospel Age, have first hailed him Messiah and proclaimed ourselves believers in him—and this to us was Justification by Faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification by those who recognize Jesus and are willing to acknowledge him.

(2) Subsequently at the Memorial Supper Jesus passed the cup to all of his followers, saying, "Drink ye all of it." This signifies full consecration, even unto death, on the part of all who accept the Lord's invitation to thus share his cup, the sufferings of Christ. In this sense of the word, dear friends, I trust that all of us have thus declared our faith in the Messiah, the Redeemer, I trust that we have all taken the Lamb into our hearts, into our homes.

A second antitypical fulfilment of today's lesson is brought to our attention by the fact that everything pertaining to the Jewish people was typical of that nation's connection with spiritual Israel's experiences. As Jesus offered himself in the flesh to fleshly Israel at the proper time as their King, so in the parallel of time he must offer himself to spiritual Israel at the appointed time as their King of Glory. As the time of natural Israel's visitation was at the First Advent, so the time of spiritual Israel's visitation is at the Second Advent. As nominal Israel stumbled and was blinded and failed to receive the King and lost the blessing, so will it be with nominal spiritual Israel. Thus it is written, "He shall be for a stone of stumbling and rock of offence to both houses of Israel." As with the Jews (every "Israelite indeed," in whom was no guile, was specially blessed and kept and assisted), so it will be here. All others will stumble and, as it is written, "A thousand shall fall at thy side." That which to the one class will be the stepping-stone to higher favors and the Kingdom blessings, will to the other class be a stumbling-stone. As amongst the Jews it was necessary that the proclamation of the presence of Messiah be made, so here the Second Presence of Messiah must be made known. Nevertheless the parable will be complete, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) We see here the force of the Scriptural declaration that it is given or granted to some to understand the deep things of God and not given or permitted to others. "To you it is given to know the mysteries of the Kingdom of heaven, but to all outsiders (to all not members of the inner circle of "Israelites indeed") these things are spoken in parables and dark sayings, that hearing they might hear and not understand."

Few see that, as the Lord declared, to the Jews, "Your house is left unto you desolate;" so now he declares to nominal spiritual Israel the same thing. Addressing them under the name of the Church of Laodicea, he says: "Behold, I stand at the door and knock. Every man who hears my knock, let him open the door and I will come in and sup with him." It must be an individual matter. Neither sects nor parties will be acknowledged in this testing time—only the "Israelites indeed" in whom is no guile, who get ready for and receive the blessing promised. To Laodicea, the nominal system as a whole, the Lord says, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and eyesalve to anoint thine eyes, that thou mayest see."—Rev. 3:17, 18.

Let us individually heed this our Lord's warning, that we may have a share as true spiritual Israelites in the glorious blessings now due to us, and thus be prepared for the Millennial glories just in advance of us.

"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

THE "PEOPLES PULPIT" SEEKING TO UPHOLD GOD'S WORD AT ANY COST, SEEKS TO SHED ABROAD "THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, AS IT SHINES IN THE FACE OF JESUS CHRIST OUR LORD"

It is not sufficient that we go back a few centuries for the true light on God's Word. We must go clear back to the words of Jesus and the Apostles and the Prophets. Their teachings were quickly lost in the great falling away foretold, and only of late have we the Bible-Study Helps necessary to our full enlightenment. These are God's gifts at the opening of the New Epoch called the Millennium. The electric light and other wonderful blessings of our day are from the same "Giver of all good."

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"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

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THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

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Liberty! Liberty! Liberty!

Text:—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Although the Christian recognizes his special allegiance to the Heavenly King and sets his affections chiefly upon the heavenly home and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, he, nevertheless, returning from a visit abroad and passing the Statue of Liberty in New York Harbor, is bound to feel grateful to God for America, and the torch of enlightenment which it has lifted before the masses of humanity.

Let us not go to the unwarranted extreme of some; let us not call this land of the free the Kingdom of God established on earth; but let us on the contrary realize that with all of America's blessings and enlightenment and advantages everyway for both the poor and the rich, she is far from perfect! Let us, while appreciating our glorious land, and our wonderful blessings therein, rejoice that a still better Government and still more favorable conditions are part of the heavenly promise to the world of mankind! Let us rejoicingly continue to pray to the Lord, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

"Let Us Think Soberly."

St. Paul urged believers, "Let us think soberly," according as God has granted to each a measure of his grace. Hence the Christian's rejoicing is not boastful, but tempered with moderation. He sympathizes with the groaning creation in other parts of the world and does not ignore the faults of his native land, even while he does not unduly magnify and parade them. In all soberness, however, Bartholdi's statue of Liberty Enlightening the World is true to the facts of the case. He would be blind indeed who failed to recognize the great influences which the principle of liberty established here exercises all over the world. When Liberty was born on these shores, rocked in the cradle of the Revolution, it had not kith nor kin in any part of the world. Europe alone had civilization, but not even it had Liberty. Everywhere the barons ruled and the masses, comparatively ignorant, rejoiced to submit. Liberty and equality and manhood were almost unrecognized.

As Liberty emerged from its cradle a stalwart youth, its influence and example shook Europe and threatened to overthrow it with Revolution as accomplished in France. And when finally better counsels prevailed, aristocracy realized that its days were numbered, unless concessions were made to the liberties of the people. It yielded with good grace, with the result that the monarchies of Europe are no longer despotic, but limited, parliamentary; the people have a vote and voice in their own government.

The blessings of liberty came to Europeans so slowly that few of them probably today recognize how very different were the conditions a century ago, and how gradually the change has come about. The most advanced nations of Europe have only quite recently granted suffrage to the people, and even yet it is under limitations. Nowhere is the standard of manhood recognized as in this land. All the reforms of Europe of the past century, directly or indirectly, owe their impulse to the example of America. As the sons and daughters of Europe by the thousands and the millions have come to these shores they have learned the blessings of liberty and the meaning of manhood. And their letters to their brethren at home, filled with their new conception of human rights, have had a leavening influence upon the bureaucratic and monarchical theories and institutions of the old world. Yes, Bartholdi had it right! Liberty has been enlightening the world during the past century!

God's Mysterious Ways.

It is not for us to boast, but to think soberly. Whence came the light of liberty's torch? We answer that the spark was divine. In a certain sense and degree this spark and torch were given to Abraham's natural seed, the Hebrew nation, in the Divine Law, at the hand of Moses. Later the antitype of Moses, "Christ, brought life and immortality to light through the Gospel" message. Of our Lord it is written, "He is the true light which lighteth every man that cometh into the world." Our assertion, therefore, is that whatever blessing there is in the light which shines from Liberty's torch is the light of the Gospel.

Notice the language of our text, "The liberty wherewith Christ hath made us free." Of course man, originally made in the Divine likeness, must have had the love of liberty in his very constitution; but thousands of years of experience in slavery to sin and death have considerably crushed out the proper conception of liberty—godlike liberty. It is to these sinners or perverts from the Divine likeness that the Lord Jesus offers the true liberty. Note the effect that this Gospel message had upon the early Church. It made them a "peculiar people." It broke from them the shackles of superstition which firmly held their fellow men. It gave them higher, broader, deeper views of human rights and human responsibilities. It taught them that all men are sinners and that the King and the peasant, the learned and the ignorant, are all responsible to the one God and that he is no respecter of persons.

As a consequence, Christians came to be generally recognized because of the influence of Christ's message of liberty, which effected their every interest with its enlightening influences. We read that the people took knowledge of them that they had been with Jesus and had learned of him. They learned of Jesus no lessons of anarchy or strife, but those which taught the proper relationship between man and man. They were also taught to live peaceably, to endure, to suffer, to wait for justice until God's time would come; when, at the Second Advent of Christ, his Kingdom would be established and "justice would be laid to the line and righteousness to the plummet." Of the Apostles we remember that it is written that the rulers were astonished at their courage in standing up for principle in faithfulness to the Divine Word. They marveled at such courage in men whom they perceived to be "ignorant and unlearned." The fact is that having learned in the School of Christ the real principles of righteousness and the relationship of the things of the present time to the things eternal—these were transformed men, whose balance of mind, of judgment, was in accord with their knowledge—lessons in the School of Christ.

A Great Falling Away.

St. Paul, and indeed all of the apostles, prophetically declared that before the Second Coming of Christ a great falling away would occur in the Church, which would affect the whole world. These declarations came true in the period known as the "dark ages," when the Word of God was inaccessible to the people and when the teachers of the Church turned aside from waiting for the Son of God to establish the Millennial Kingdom, and co-labored with earthly princes to use the name of Christ interwoven with ignorance and superstition and a chain of slavery, whereby the people would be restrained of their religious liberties, in order that they might not appreciate their political liberties. The School of Christ and its enlightening power belong by right merely to the fully consecrated, "The sanctified in Christ Jesus." But others, their relatives, neighbors and friends in large numbers partook of the spirit of *liberty* without accepting the spirit of *consecration*. The result of this spirit under present conditions, it may easily be seen, would be anarchy. Hence the princes, kings and emperors were glad to have the ministers of Christ come to their aid in binding and restraining the people. Nevertheless, nothing has occurred that God did not foresee, and that he is not able to overrule eventually for the advantage, the blessing of such as are truly his.

Lifting the Veil.

Evolutionists tell us that the liberty and attendant blessings of our day, are because of Evolution; but they do not explain why or how Evolution should so suddenly lift the veil of ignorance and superstition from the race; why it should so suddenly bring to us the blessings of invention, skill through machinery ministering to our comforts in ten thousand ways undreamed of a generation ago.

The Bible answer to the question is that God's due time has come, and therefore these blessings, which are a part of and leading up to the Millennial Age conditions, are ours. The great clock of the Universe, under Divine regulation, has been keeping perfect time. At the proper stroke of the hour the Jewish Age began, at the death of Jacob, in the close of the Patriarchal Age. Again, at the proper stroke of the hour the Gospel Age began, at the close of the Jewish Age, at the death and resurrection of Jesus. And now likewise at the dawning of the Millennial Age and the close of the Gospel Age—coming exactly on time, all the events properly connected and rightly understood show that our great Creator is working all things according to the counsel of his own will and that the world's present experiences are wholly of Divine prearrangement.

Looking from this standpoint, we notice that in Divine providence America was hidden from the world until God's due time for its discovery. It was opened for settlement at a time when religious persecution was rife in Europe, when a man had no liberty even to think for himself—no liberty to worship his God according to the dictates of his own conscience. It was under Divine providence, doubtless, that the Pilgrim fathers reached these shores and cast their influence with that of others in bringing forth the child of Liberty. In God's providence various religious sentiments were at that time so evenly balanced that all of the colonies gladly arranged for religious freedom, which really meant a higher standard, a more Christlike standard than had been known in the world since the days of the apostles. It is this spirit of Liberty in which there has mingled a considerable measure of the light of the cross, the light of the world, that has brought the blessing and enlightening effect upon this land and upon the world; and with it, in God's providence, has come a mental enlightenment born partly of that liberty and partly of avarice.

What Will the Harvest Be?

God has not granted us prophetic vision whereby to declare the future of this goodly land, which has had so much of his blessing thus far; yet he does in the Scriptures portray in a general way what we may expect. And, alas, it is a sad picture from one standpoint. The Scriptures show a very dark cloud overhanging liberty and the world. But, thank God, they show a silver lining to that cloud to those who have the eyes to see it—the spiritual perception. The Bible teaches us that the inventions of our day and its enlightenment will, under the operation of avarice, prove to be the upper and the nether millstones which will crush humanity terribly.

How can these things come about, do you ask? We reply that the inventions of our day, which are bringing so many blessings to the whole people at so little cost, are gradually drifting into "strong hands," the hands of trusts and capital. Some of these, indeed, have been and are yet blessings, helpful in many ways. Yet the concentration of power into the hands of a few is too strong a temptation to be long resisted. The day is not distant when the leverage will be used gradually to draw the coveted wealth more and more to the coffers of the trusts.

Meantime liberty and enlightenment have been doing more than merely giving us mechanical inventions and helpful contrivances and comforts. They have given us thought, intelligence, compulsory education, breadth of mind

THE CALL DIVINE

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow Me!

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem—
These things are vainer than they seem—
If thou canst turn from all of these,
Take up thy cross
And follow Me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Eternal love, immortal life,
And rest when all these wanderings cease.
Take up thy cross
And follow Me!

My yoke is easy—put it on;
My burden very light to bear.
Who shareth this, my crown shall share—
The present cross insures the crown.
Take up thy cross
And follow Me!

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and general information. They have lifted the poor man out of the dunghill and have given him thought, and have recognized his liberties and rights theoretically, even more than he has yet realized them actually. The masses cannot be said to be asleep and needing to be awakened. They are awake, as evidenced by their thorough organization, extending to every avenue of business. But although awake the giant has not learned his power. He knows not how to co-ordinate his forces and to use them at the polls.

We cannot doubt that men will learn this lesson very soon. Then will come the time of trouble, when the giant, Labor, will strike against his master, Capital, and when the wonderful resources of both will be used with frenzy. The result will be what the Scriptures graphically portray as a "Time of trouble such as never was since there was a nation" (Daniel xii, 1).

Will Not God Interpose?

Yes, we answer, God will interfere, but not in the time and manner, nor for the purpose generally expected. The same great Creator who through the past has supervised, and who latterly has caused the development of Liberty and the preparation of the mechanical arrangements for the Millennial Age—this same God has purposed the time of trouble which he declares, and which we understand is nigh, even at the door. He purposes it because through it better than in any other manner the world can be taught great lessons and be prepared for the Millennial Kingdom of Christ. In that time of trouble, according to the Scriptures, the rich, the proud, the great, the mighty, shall weep bitterly and have sore distress. Likewise the poor.

Yes, the Word of God declares that there shall be no peace to anyone—the trouble will be general. There will be no way of escape from it. The Scriptures imply that in that time of trouble the rich and the great will receive a lesson; likewise the masses a different lesson—but both evidently to their mutual advantage.

The Silver Lining.

Thank God, the Scriptures give us a view of the silver lining behind the clouds of trouble; assuring us that at its conclusion the whole world will have learned a most valuable lesson in the furnace of its affliction. Both parties to the strife, humbled by their utter failure, will be ready to acknowledge Messiah King of kings and Lord of lords. Many nations shall go and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isaiah ii, 3). Of the glories and blessings of that Millennial day the prophecies of old are replete with testimony. But the chief blessing then to be brought to mankind under the reign of Messiah's Kingdom will be the knowledge of the glory of the Lord. All men shall come to appreciate the Divine character and its principles of Righteousness—Justice, Love, Wisdom and Power—that all men might, after experiencing the bitter and the sweet, the evil and the good, know how thereafter to choose the good, in harmony with the Divine Law, and, by obedience, come to everlasting life and joy and blessing. It is of that happy time, we remember, that St. Peter assures us, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The Apostle additionally informs us that whoever will not accept the righteous regulations of that government shall perish in the Second Death; "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts iii, 19-23).

DO YOU KNOW?

MATTERS OF INTEREST AND IMPORTANCE TO ALL THINKING PEOPLE, ESPECIALLY TO CHRISTIANS

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ." "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets"?

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be "*in his days*" and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood? that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19-21; Rev. 21:1-4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?—II. Pet. 3:8.

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (I. Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's Seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that these and many other vital and interesting questions of the present day, are being considered scripturally in the weekly sermons by Pastor Russell?

DO YOU KNOW that Pastor Russell's sermons are being published in many of the leading newspapers of the United States and Canada, and thus the light of "present truth" (2 Pet. 1:12) is spreading? Copies of sermons published in this paper can be obtained free. Write us at once.

The End of the Age Is Its Harvest Time

"*The harvest is the end of the age.*"—*Matt. 13:39.*

Christian people have forgotten and worldly people never knew the significance of our text. We are all familiar with the beautiful hymn which inquires, "What will the harvest be?" and which gives the suggestion that in each life-experience there is a sowing and a reaping. This is true and we will examine this phase of the subject by and by; but first we call your attention to the fact that our Lord in the parable of which our text is a part had no such thought in mind. The parable deals, not with the Church individually, but collectively. It points out that our Lord, the Son of Man, was a seed-sower and that the field in which he sowed the seed was the world. His personal seed-sowing of the Gospel message was accomplished more than eighteen centuries ago, but since then from his glorious presence at the Father's right hand on the throne of glory he has been represented by his followers, who, imbued with his spirit, have gladly laid down their lives in the same work of scattering the good tidings of the Kingdom.

It is true also that our Lord did a reaping work and associated his disciples with himself, saying, "I sent you to reap that whereon ye bestowed no labor [other men plowed, harrowed, sowed], and ye are entered into their labors," as reapers of the fruitage of other toil. The truthfulness of this is manifest and is corroborated by the statement of John the Baptist, who declared of our Lord that he was the Reaper of the Jewish Age whose fan was in his hand, and who did purge the threshing floor, and did gather the wheat into the barn and burned up the chaff with unquenchable fire. (Matt. 3:12.) Looking back over Jewish history we see that the harvesting of the Jewish Age began with our Lord's first advent and ended forty years later at the destruction of Jerusalem. In that time he gathered all the wheat of that nation, all who were ready for the Kingdom. (John 1:12.) These were comparatively a "little flock." They were all "Israelites indeed in whom was no guile." These were gathered to the garner or barn of Divine favor or protection by the baptism of the holy Spirit, which came upon the leaders at Pentecost and subsequently extended to every one of us, to every Israelite indeed, anointing these with the holy Spirit.

The threshing, the winnowing and gathering into the barn continued during the entire harvest period and ended in the year A. D. 70, when the Roman army completely destroyed Jerusalem and every vestige of Jewish polity. Thus was fulfilled John's prediction, "He shall baptize you with the holy Spirit [Israelites indeed beginning at Pentecost] and [the remainder] with fire." All not baptised with the holy Spirit, all not adopted thus into the family of God, received their share in the baptism of fire, trouble, which came upon that nation, and to it the Apostle refers saying, Wrath to the uttermost is come upon this people, that all things written in the Law and prophets concerning them should be fulfilled.—1 Thess. 2:16; Matt. 5:17, 18.

A DOUBLE WORK PROGRESSING.

From the foregoing it will be perceived that during the harvest period of the Jewish Age a two-fold work progressed—the harvest of the Jewish Age and a preparatory work for the Gospel Age, a reaping work and a settling time as respecting the Jews and their covenant relationship to God and simultaneously the opening of the new dispensation, in which the middle-wall of partition between Jews and Gentiles was in due course broken down and all who received Christ, whether Jew or Gentile, bond or free, were accepted of the Lord as members of the New House of sons, which took the place of the Old House of servants—"Moses verily was faithful as a servant over all his house [of servants], but Christ as a son over his own house [of sons], whose house are we if we hold fast."—Heb. 3:5, 6.

The parable of the wheat and the tares, to which our text belongs, was a brief statement by our Lord of his work in the world during this Gospel Age. The foundation of it he laid in his redemptive work, the work itself properly began with the bestowment of the holy Spirit of Pentecost. Our Lord declares that he sowed the good seed of the Kingdom. In harmony with this we find that he continually taught his disciples that the Jews were right in their expectation of the establishment of God's Kingdom amongst men for the overthrow of sin and Satan, and for the deliverance and uplift of Adam and his race. But he instructed them that his Kingdom was not of this world, not an earthly kingdom, and that his servants were not to fight with weapons of carnal warfare for the establishment of his Kingdom. It would be established at his second coming in power and great glory. It would have all power and to it every knee would bow, every tongue confess. It would not oppress, but would bless its subjects and fully restrain its enemies and ultimately destroy the impenitent.

THY KINGDOM COME ON EARTH.

Thus he taught his disciples, and us through them, to pray for the coming Kingdom as the Divine boon and blessing most desirable. He said, "Pray ye, Thy Kingdom come, thy will be done on earth as it is done in heaven." (Matt. 6:10.) That Kingdom was associated with nearly all of his promises to his disciples. As the young nobleman he would go to a far country and in due time would return and reckon with his servants and reward them according to their loving loyalty and energy in his service. In his Kingdom, some of his glorified servants would be granted dominion over two cities, some over five, some over ten and thus all would be joint-heirs with him in his Kingdom, sharers of his throne, partakers in his great work of uplifting Adam and his race out of their present fallen conditions, mental, moral and physical.—Luke 19:12.

Not only does the parable which we are discussing refer to the Kingdom, but practically every parable which our Lord uttered was given to teach something respecting the character of the Kingdom—when it would come, or something respecting the characters and experiences of those who were invited to share that Kingdom with their Redeemer—the "called, chosen, faithful," who will make their calling and election sure to a participation in the Kingdom honors, privileges and blessings. Some of these parables show this Kingdom class, the Church, as a nominal system containing good and bad, faithful and unfaithful, saints and imposters; as, for instance, the

THE RICH MAN IN HELL

LAZARUS IN ABRAHAM'S BOSOM

An interesting sermon on above subject appeared in Vol. I, No. 4, of the PEOPLES PULPIT. Send post-card for free sample.

THE PROMISED SERMON ON THE SUBJECT

THIEVES IN PARADISE

From the text, "Verily I say unto thee, today shalt thou be with me in paradise," can be found in Vol. I, No. 7, of PEOPLES PULPIT.

INTO HIS LIKENESS

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. 3:18.

Sometime—dear hands shall clasp our own once more,
And hearts that touched our hearts long years before
Shall come to meet us in the morning land;
And then, at last, our souls shall under- stand
How, though he hid his meaning from our sight,
Yet God was always true and always right;
And how, though smiles were often changed for tears,
Along this tangled pathway of the years,
Yet only so these lives of yours and mine
Have caught the likeness of the Life divine.

—*Anon.*

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Cor.13:12.

parable of the net which, cast into the sea, gathered both suitable and unsuitable fish throughout this age, though the separation was not due to be accomplished until the end of this age. Similarly the parable we are discussing shows two classes in the Church, one, the "wheat" class, begotten of the holy Spirit, the other, the "tare" or imitation class, not begotten of the Spirit of the Lord, but rather of the wrong spirit, the spirit of the world.

AN ENEMY DID THIS.

Our parable shows that the Lord and his faithful disciples sowed the good seed of Kingdom promises, but that subsequently our enemy, Satan, over-sowed the field with treacherous and false doctrines. As the true doctrines bring forth the true "wheat" class suitable for the Kingdom, and false doctrines produce wrong characters, "tares," which today all over Christendom are so that the true wheat are being choked out. Indeed, so accustomed is the world to the high look of the "tare" class that the humble "wheat" are thought peculiar and a strange party of undesirables. So closely intertwined are the roots of the two classes that the great Reaper decided that there would be no separation between them until the harvest or end of this age; because to disturb such close relationship in life would create a great commotion, such a time of trouble as would wreck present institutions; hence the Lord's decision was, "Let both grow together until the harvest; the harvest is the end of the age." At what time the great commotion incidental to the complete separation of the small harvest of wheat from the great harvest of tares would be due and the great time of trouble incidental to the separation would find its proper place in connection with the proper judgments with which this age will end and the proper plowing experiences of trouble with which the new dispensation will be inaugurated.

WE ARE NOW IN THE HARVEST TIME.

Dear friends, in two of the volumes of the "Scripture Studies," which many of you possess and I trust are studying, we have presented from the Scriptures the evidence that the harvest of this Gospel Age is forty years in length and that already considerable more than one half of it is in the past. We have pointed out that this is the meaning and the true interpretation of the peculiar conditions, favorable and unfavorable, which now surround the pathway of all of the Lord's people. This is the explanation of the federation movement among the churches, of the trust movement among the wealthy and of the union movement amongst the masses. The awful time of trouble which shortly as a plowshare will prepare mankind for the new dispensation, the Millennial Kingdom of Christ and his Church, is even now casting its shadow before. Already our Lord's prediction of it is being realized, "Men's hearts are failing them for fear and for looking after those things which are coming upon the earth." (Luke 21:26.) The courageous are saying, "Peace and safety," but the Scriptures declare that the consummation of the age is upon us and that nothing can avert it; that the destruction will come with suddenness, "as pangs upon a mother," with brief respites between, but gradually increasing in intensity until the new dispensation, the Kingdom of God's dear Son, shall be born in the morning of the new day—"The Sun of Righteousness shall rise with healing in his beams."

If we are right, the present is the time for God's people to draw very near to the Lord, to come under the shadow of the Almighty, to put their trust more and more in him and to purge themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord (2 Cor. 7:1.) As the harvest of the Jewish Age brought fresh tests to nominal Israel, so the present harvest period will surely bring fresh tests to nominal Spiritual Israel, tests which only the faithful, the saintly, will be able to stand. The fiery trials of this day will try every man's faith and works of what sort they are. Only the gold, silver and precious stones of Divine truth and faith and character will survive these tests. The wood, hay and stubble character, like the tares of our text-parable, will succumb to the fiery trials of this great and notable day of the Lord, toward which the eyes of the prophets of God and of our Lord and of his apostles all looked —the day of which they all made mention.

Now is the time for the fulfilment of Malachi 3:16, when They that feared the Lord [that reverenced him] spake often one to another [conferred respecting his promises and sought to be helpful to each other] and a book of remembrance was written for these and to them was given the assurance they shall be mine, saith the Lord, in the day when I come to make up my jewels. It is pertinent to our topic that we inquire one of another respecting our preparation for the evil day into which we are entering. Have we on the whole armour of God; are we standing firmly ourselves and helping the brethren to stand firmly against the wiles of the Adversary, our common foe; have we on the wedding garment of Christ's righteousness, faith in his blood? Are we seeking to keep it free from spot and wrinkle or any such thing? Are we distressed by any imperfection, spot or wrinkle, so that we go at once to the throne of heavenly grace there to obtain mercy and cleansing and to find strength to help for all times of need? While keeping in memory the foregoing, as the proper interpretation of our Lord's parable, let us colabor with the great Reaper to the extent of our ability under his promise, "He that reapeth receiveth wages and gathereth fruit unto eternal life."—John 4:36.

WHAT A MAN SOWETH HE REAPETH.

Before closing we note the fact that not only has our Lord been sowing and now reaping the harvest of this age and preparing for the greater sowing and reaping of the Millennial Age, but that each of us, and indeed all mankind, outside as well as inside the Church of Christ, does a sowing and a reaping work in respect to his own life and interests. The beginning of all of our sowing is in the mind, or, as the Scriptures would say, in the heart: Out of the heart proceedeth the various good and bad influences which go to make up our characters. What we sow, we will reap in time. If we sow anger, malice, hatred, envy, strife, ambition, vainglory, bitterness, backbitings, evil-surmising we will reap accordingly. What a sad harvest results from such a sowing! How many fold these evils are multiplied to ourselves and to others! And how far-reaching may be the influence of these evil things upon others! They ripen, they go to seed, they are blown by the winds of gossip and suspicion and many are thereby defiled. "What will the harvest be?" Surely the harvest of such a sowing will be with bitterness and tears proportionate to the degree of knowledge enjoyed and sinned against.

It is bad enough that the world, uninstructed of the Lord, with no ears to hear his counsel, should sow such an evil, injurious crop. What responsibility would be ours under such circumstances if our ears have heard, our eyes have seen something of the glories of the Lord, the beauties of his character and the fruits of his spirit! God forbid, you say, that any of us should make such a mistake and thus sow in our hearts a crop so displeasing to the Lord and so injurious to ourselves and to others!

On the other hand, the Lord's consecrated people, whose hearts have been prepared under Divine supervision, have heard the Master's words instructing us how to sow profitable crops that will prove to be blessings to ourselves and to others and glorious to his name. In his Word he supplies the good seed and he gives us freely the seeds of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope, joy. He who sows these carefully, patiently, perseveringly in his heart and who watches day by day, lest the enemy cast in any seed of malice, envy or strife—promptly purging it out and destroying it—what a blessed portion is his! How beautiful are the flowers of grace and truth as they develop and more and more manifest themselves in looks, in words, in deeds! What a fragrant perfume is exhaled from the heart and life which is thus regulated in harmony with the Divine Word!

Dear friends, let us make no mistake; let us do no experimenting; let us not think for a moment that our own wisdom is sufficient and that we may set aside the instruction of our Lord and of his apostles. Let us now, in the harvest of this age, be, if possible, doubly alert to watch and pray lest we enter into temptation, lest we fail of the grace of God, fail to attain a share in the glories of our Redeemer which so shortly is to be used of the Lord for the blessing of all of the families of the earth and to guide them and instruct them as to how they must root up all evil weeds—malice, strife, envy, etc.—and must sow freely the seeds of truth and grace, to the intent that the harvest of the Millennial Age in turn shall see them blessed with human perfection and full restitution; failing of which they will be utterly destroyed in the Second Death.—Acts 3:23.

Desirous, dear friends, that you should have every opportunity for helpful Bible Study, I have arranged with the publishers of one of my books, "The Divine Plan of the Ages," that they should supply orders coming through me at absolute cost. This will enable all of you to procure for yourselves and friends this book of 380 pages, in cloth binding, postage prepaid, four copies for a dollar or one copy at the same rate, 25c, or the same matter in magazine form for 5c per copy. On this book, dear friends, I receive not one penny of royalty, I merely am solicitous that you have the Divine Plan in a still more orderly presentation than is possible in my weekly sermons—and the latter will be still more clear to you after the reading of this book, which some have styled "The Bible Key."

The Length and Breadth, Height and Depth of Christ's Love

Text:—"That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knoweledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.

The word *love* is as warming and cheering correspondingly as the words *hatred* and *selfishness* are cold and discouraging. To some who all their lives have been immersed in a world of selfish frigidity, the real quality of the word *love* is disallowed, disputed, claimed not to exist. Nevertheless there is a craving in every human being for love, pure and sincere, even though never expected to be found. This craving of the human heart for love and sympathy increases as the years go by. Inevitable reverses and failures for the majority take the place of anticipated successes. However strong, courageous, or even brutally fierce has been the warrior in the battle for bread and fame and earthly glory, he craves ultimately, in his partial or complete disaster, the love which he has never shown to others, nor ever really expected that others would show to him. Whether he succumbs to financial disaster, or to immorality, or to narcotic stimulants, or to disease, it matters not which, the balm of Gilead for the wounded soul is Love.

Sometimes this love comes from the partner of life, the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these "sometimes" and for the evidence they afford us of some measure of the image of God in humanity. But alas! in a vast majority of cases the failure, the disaster suffered not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration! At such a time the message of the love of God and Christ is balm indeed, if it come to the wounded and discouraged one! And our thought is that, particularly at this time of the year, such discouragement is apt to be born in upon large numbers of the human family. With the opening of the New Year, many properly made fresh resolutions to themselves, or to their friends, or to the Lord—to live more noble lives, to be true to their Creator, to themselves, to their companions in life—in general, to all of their interests and obligations. But the first month of the year has witnessed trials, testings, and to many has brought defeat and discouragement.

"COME, WEARY AND HEAVY LADEN."

Now is the opportune moment to these discouraged ones to hear the voice of him that speaketh from heaven, telling them of his love, sympathy and his willingness to aid those who will accept his assistance. Hearkening obediently to his voice, the hour of defeat may be changed to the hour of victory, by the Lord's assisting grace, just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of re-enforcements at the opportune moment. The moment of discouragement and hopeless despair and loss of confidence in earthly progress is the opportune moment for the discouraged one to recognize his need of the Saviour and to cry unto him, and forthwith receive the re-enforcements promised from him who has declared, "My strength is made perfect in your weakness;" and again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls."—Matt. 11:28-30.

Ah! but it requires faith to believe in a Saviour whom we have never seen, and with whom we are not acquainted, and especially in one who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of his love? How may we know that he is not the cruel one that has been pictured to us, but instead a loving, generous, kind, faithful friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting his creatures, nor even in destroying them eternally in the Second Death, but, conversely, in doing us good, in exhibiting towards all who will receive it, his loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height and length, breadth and depth of his love, and who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, and to obedience and character development, to life everlasting in the Paradise of God?

We see the difficulty of such, and it

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "Peoples Pulpit." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to anyone fre

cries aloud to those of us who have learned the way of the Lord more perfectly to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God, and of the Son of God, and the Scriptural presentation of the love and mercy and abundant provision arranged for in the Divine Purpose. What the world needs is to get over its fright respecting the Lord and the future and to see the Love of God, and his gracious provision in Christ. This alone will win the heart, in the proper sense of the word. Fear may bring torments, but only the Truth can sanctify and happify, fulfil our Redeemer's prayer, "Sanctify them through thy Truth; thy Word is Truth."

The fright that is upon the world came from the Dark Ages, echoed by all the creeds of orthodoxy, breeding in the hearts of men distrust, fear, hatred of God and of the Bible, which is falsely accredited with being the Fountain from which these brackish waters of tradition represented by the Creeds, have been drawn. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty character, which have benumbed the zeal of the saints, and have repelled the weary and the heavy laden as they looked for relief and balm in the direction of their Creator. Is it not time that all ministers of the Gospel announced and manifested their freedom from the creedal mis-statements of the Divine character and purpose, which in their hearts they long ago have rejected? It is well that all such should lift up their voice like a trumpet and give no uncertain sound to the masses of the groaning creation, who are awakening and hungering and thirsting for the bread and water of life, which alone can satisfy their longings.

"THERE IS A WIDENESS IN GOD'S MERCY, LIKE THE WIDENESS OF THE SEA."

This is the message which we bear to the troubled and discouraged ones. They must take our word for it, until they have time to take up with us a thorough study of the Scriptures, and to demonstrate to themselves that the justice, wisdom, love and power of God are all enlisted on behalf of Adam and his race—to do us good, to save us from our sins and from the dead and dying condition in which we find ourselves, mentally, morally and physically. Nor should it be so difficult to exercise this degree of faith. The Scriptures declare, "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) This involves a faith in the justice of God, that, inviting us, he will not spurn us, when we respond to his call. Moreover it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving, unloving Creator should be rejected instantly by every rational mind, as being ungodlike, demoniacal. And no doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the Doctrine of Devils, was imposed upon our minds from our very earliest childhood, and often by those whom we properly loved and whose piety we reverenced, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and his Word, into vain philosophies and "science falsely so-called"—Higher Criticism, Christian Science, Evolution, Theosophy, etc., etc.—1 Tim. 6:20.

The world has discovered that the bonds of ignorance and superstition have been holding it for centuries, and that its eyes of understanding have been so long covered that now they blink in the dazzling light of the dawning Millennial Day. At one bound the so-called scientific world has left the Word of God and leaped into a refined agnosticism, which professes a faith which it does not possess. The middle class and the lower class of Society are ready to follow their leaders, and this means very shortly what the Scriptures predict, "A great time of trouble, such as never was since there was a nation"—a social, religious, financial and political upheaval—and anarchy.

Thank God for the assurances of his Word that the spasm will be but a brief one; that "A short work will the Lord make with the earth," and that everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back and bandaging the eyes of their understanding and to again enslave them with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal wave of liberty of mind can no more be repressed than the ocean tide can be swept, stayed with a broom. There is just one remedy, the Truth, and a correct understanding of the teachings of the Bible. Whoever fails to receive the Truth fails of everything with respect to the present life. And this applies not only to the world in general, but also to believers, to the entire Church of Christ. The hour of trial predicted to come upon the whole world is now upon us, and the Apostle Peter's declaration is that it must begin with the Church of God. The statement of the Prophet is that one thousand will fall to one that will stand—"A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." (Psa. 91:7.) The statement of the Apostle, respecting the same time and trial, is, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:11–13.) Not, Who shall fall, but "Who shall be able to stand?" is the question.

LENGTH, BREADTH, HEIGHT, DEPTH.

We are not able to tell the wonderful measures of God's love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the "saints," and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot, as an infantile saint, comprehend these measurements of Divine character. When first he believed in the Lord he saw something of Divine love and mercy, which influenced him and drew him to the exercise of faith and the renouncement of sin. From that standpoint of Justification by Faith he could see more of the Lord, and appreciate more the measurements of his greatness. Then, called and appreciating the call, he bound his heart before the Lord and made a full surrender to him in response to the invitation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." —Rom. 12:1.

Having thus done all in his power and laid himself at the Lord's feet, he received the begetting of the holy Spirit, not with outward show or demonstration, but with inward grace and the enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's love, and hourly, daily, monthly, yearly, if living up to his privileges faithfully, he has been growing in grace, growing in knowledge, growing in opportunity to see these measurements of the Divine character.

Note that this is the very expression of our text and context: the reception by faith of Christ into our hearts, as a rule brought strengthening, mighty strengthening by his Spirit in the innerman, to the new nature. As this Spirit of Christ dwelt or resided in our hearts by faith, it tended to root us and to ground us in his character-likeness, which is the same as that of the Father—Love. Now, then, all this experience makes us able to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who know now in part only, by and by, after experiencing the resurrection "change" from earthly to heavenly nature, shall see our Lord as he is and then know as we are known. How grand will be this consummation!

So in our text, which applies to the present life, the Apostle declares that the saints even cannot know the love of Christ, because it "passeth knowledge." He then gives a further intimation of how this keen appreciation of the glorious character of God comes to his consecrated ones, namely, by their being "filled with the fulness of God." This means, dear friends, not only the renouncement of sin, and faith in the Lord as our Redeemer and consecration to him, but a filling with his spirit, his mind, his disposition. This, as already stated, is a gradual work, "Not by might, nor by power, but by my spirit, saith the Lord." The Lord's Spirit is one of holiness, not only of separateness from sin, but of opposition to it; not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with unfruitful works of darkness, but also the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, longsuffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of Divinity upon our own thoughts and words and deeds.

Thus it is that we become "copies of God's dear Son," and "meet for the inheritance of the saints in light." To these more and more the Father is pleased to grant the opening of the eyes of their understanding, even to appreciation of the things of the Spirit—"The deep things of God."

ST. PAUL PRAYED FOR THEM.

The great Apostle not only preached Christ and shunned not to declare the whole counsel of God, but he never once refers to eternal torment or anything akin to it. No, not in all of his writings, which constitute more than one-half of the New Testament Scriptures! The severest penalty that he ever declared was everlasting destruction, the Second Death, from which there is no hope of deliverance. Undoubtedly he was right in this course. On the contrary he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context (verse 14) he tells us that he prayed for the Church, that they might be able to attain such and more of God's love. Undoubtedly this is the great need of the Church to-day.

Let us all pray for ourselves and for each other a wider opening of the eyes of our understanding, and a still more full comprehension of the love of God.

"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

THE "PEOPLES PULPIT" SEEKING TO UPHOLD GOD'S WORD AT ANY COST, SEEKS TO SHED ABROAD "THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, AS IT SHINES IN THE FACE OF JESUS CHRIST OUR LORD"

It is not sufficient that we go back a few centuries for the true light on God's Word. We must go clear back to the words of Jesus and the Apostles and the Prophets. Their teachings were quickly lost in the great falling away foretold, and only of late have we the Bible-Study Helps necessary to our full enlightenment. These are God's gifts at the opening of the New Epoch called the Millennium. The electric light and other wonderful blessings of our day are from the same "Giver of all good."

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We urge that you read these STUDIES, yea that you study them, if you would have the greatest blessing imaginable by a Christian in the present life. Never mind the fact that some dear Christian people speak evil of this work as many spoke evil of our Master and his words. They are prejudiced, blinded, like Saul of Tarsus of old. In ignorance they oppose, not having read. Hearken to the words of C. T. SMITH of *The Atlanta Constitution*, which we heartily endorse:—

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair."

THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

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Thieves in Paradise

Text:—"Verily I say unto thee today, thou shalt be with me in paradise."—Luke 23:43.

The theology which came down to us from the dark ages was wonderful in its extremes. It pictured Divine *wrath* as unsatisfied with anything short of an eternity of torture for the sinner, and in the next breath assured us of a Divine *mercy* which would take the vilest sinners to an eternity of glory without character development, merely at their request. One would suppose that neither of these doctrines could command support amongst reasoning, intelligent people, but they do; and the only explanation of the matter is that by reason of the fall the balance of human judgment, on moral questions particularly, is sadly undone. It is fair, however, to suppose that the majority of intelligent people have never so much as given these subjects consideration. Receiving them through the various creeds from childhood's hour, they have swallowed them without reflection, taught that to doubt them would bring the doubters under the ban of Divine displeasure, and make sure that Divine mercy should never reach them.

Bad Effects of Error.

It is difficult to measure the bad results which have flown from the misinterpretation of our text. (1) The Divine character and government have thereby been traduced and measurably brought into contempt as unphilosophical, unreasonable, arbitrary, instead of wise and just. Two vagabonds gambled and quarreled, drew their revolvers and shot each other. The more contemptible of the two killed his antagonist instantly, while he himself lingered in consciousness for a few minutes, during which he had opportunity to say, "God be merciful to me a sinner." The creeds of Protestantism tell us that the one who used the magical words was instantly ushered to heavenly glory and companionship with the pure and holy throughout eternity. The other, we are told, though less vile, went instantly to eternal torture and despair, without a single ray of hope.

Is it any wonder that such unreasonable conclusions have driven many of the brighter minds of Protestantism unto infidelity, and led others back to the teachings of the Church of Rome, which, to say the least, is more consistent, in that it would put both of the culprits into "Purgatory," where after centuries of torture and instruction in righteousness they might be prepared, either or both of them, for heavenly glory. We are not advocating either infidelity or Romanism; we are defending the Bible, but incidentally must admit that our Protestant views of some portions of Holy Writ have been very unsatisfactory and very baneful.

(2) Who can measure the evil effects of this doctrine upon thousands, leading them to believe that whatever their crime, a few magical words of repentance will straighten it all out? Can it be doubted that this wrong theory is accountable for much of the wickedness committed by those who know better, who reside in civilized lands? First of all they doubt the doctrine of eternal torment, being unable to imagine how any one could burn forever and yet not be destroyed. Secondly, if there be such a place of eternal torment, they reason, it is quite improbable that they will die so suddenly as not to have time to offer a petition for mercy—a petition which, if offered, will surely be heard and answered, and bring them to the regions of the blest.

The further reasoning is, that while heaven is certainly desirable, it is useless to seek it *via* the strait gate and narrow way and self sacrificing experiences of Jesus and the Apostles and all the saints. The reasoning is, that these saintly ones may indeed occupy a higher position in heaven than those who are saved after a life of sin and carelessness by a momentary prayer in the dying hour; but the philosophizing is, that the pleasures of sin for a season more than compensate for the higher glory of the saints, since even the sinners are to get to paradise *at the small cost of nine words*—the supposed teaching of our text.

The True Interpretation.

Before proceeding to discuss the principles involved as between the right and the wrong interpretation of our Lord's words, let us notice what he really did say and really did mean, and how it happened the true meaning was lost sight of and the erroneous one adopted generally. The Bible teaching that "the dead know not anything," together with the doctrine that the resurrection of the dead is the Divine provision, has long been lost sight of. Our Lord's own words that "No man hath ascended up to heaven" have been overlooked, and so has *his* teaching respecting his Kingdom—that the blessing of the Church and of the world awaits *his* second coming, when *he* will establish *his* Kingdom under the whole heavens in power and great glory. Losing sight of these truths has led directly to the acceptance of the general error respecting our text.

Let us begin the investigation by noting *what* the dying thief requested. He had heard his companion berating our Lord, saying, If thou be Messiah, save thyself and us. He had sufficient character to realize the dishonesty of classifying our Lord with evil doers. He spoke up, reproving his companion; and then turned to Jesus, and, as a reward, asked, "Lord, remember me when thou comest into thy Kingdom." He did not ask to be remembered in heaven, nor that day, but when our Lord, who was then being crucified, should attain to his Kingdom.

As the thief's request was a reasonable one, our Lord's answer was no less reasonable. He said, in the words of our text, Verily (truly) I say unto thee to-day [this day of my agony and rejection by Israel, and crucifixion by the Roman soldiers; this day, when I seem to be an imposter and not at all the Messiah; nevertheless, truly I tell you to-day] thou shalt be with me in Paradise. I do not tell you when you shall be with me, nor have you even asked me to tell you. You have asked to be remembered when I come into my Kingdom, when I shall have fully taken control of the Kingdom under the whole heavens, when the speedy result will be that the entire world will become a Paradise, and you have asked my assurance that you will be there, and I will remember you as requested.

Punctuation Not Inspired.

It will be noticed that this different interpretation makes necessary the changing of the *comma* from before "to-day" to after it. We remark that the punctuation of our text was surely not inspired, for punctuation was not invented until centuries after our Bible was written. Our interpretation, with the comma after "to-day," makes this entire passage reasonable and harmonious—consistent with all the remainder of the Bible, and logical.

Further, be it remembered, that Jesus was not in Paradise on the day he died; nor has Paradise lost, yet been restored. Jesus was dead, and St. Peter declares he "arose from the dead on the third day." He then declared to Mary, "I have not yet ascended to my Father and to your Father, to my God and to your God" (John xx, 17).

As a matter of fact, the other thief also will be in Paradise. All mankind, redeemed by our Lord's sacrifice, will have the privilege of the Millennial blessings. As we read, "All that are in their graves shall hear the voice of the Son of Man and come forth." The Church will come forth to the heavenly glory and condition, for which they have been prepared by the trials, the disciplines, the lessons, the chiselings, the polishings, of this present life. Theirs will be the instantaneous change, or resurrection, from earthly to heavenly conditions. Those of the spirit-begotten ones, all who wilfully walk after the flesh and not after the Spirit, having had their trial in the present life, will be accounted worthy of the Second Death. All the remainder of mankind, not having come to a knowledge of the Truth, not having incurred, therefore, the responsibility of this age, will come forth during the Millennium when Messiah's Kingdom shall be established and his rule of righteousness shall have brought the earth to the condition of Paradise. Both of these thieves, and all other thieves and all other evil doers, all of the heathen, all who have not in the present life come to a clear knowledge of the truth, and sinned against light, against the holy Spirit, will be there—there to be blessed, to be enlightened, to be brought to a knowledge of the Truth, and if they will, to be helped out of ignorance, superstition, sin, weaknesses—mental, moral and physical.

Not Luck, but Character.

The attaining of eternal life will not be a matter of luck, but a matter of character. It is true at the present time that chance, or luck, would seem to be associated with many of our affairs, except as we are able to view them in the light of Divine revelation. Some of us were fortunate to be better born than others—born of religious parents. Some are fortunate in being born in religious communities, and in a land of liberty and enlightenment. Some are unfortunate in being born in heathen lands, of heathen parentage, etc. But the Scripture shows that during this present time God is exercising his sovereign power in electing a special class of special characters, and assures us that a majority of these are being called from amongst the mixed peoples of Europe and America, and that proportionately few are being gathered from other nationalities.

If all of the non-elect were consigned to eternal torment, or even to Purgatory, a grave injustice would be chargeable against the Almighty Elector. But this is not the case. The Lord is no respecter of persons, but is taking out from the world of mankind, from every nation, those with suitable characters, those upon whom his Truth and Grace exercise a transforming influence. The non-elect, not worthy of a blessing amongst the faithful of the first class now being selected, pass at death to the tomb, to the prison-house of *sheol*, *hades*, where there is no wisdom, knowledge nor device, as the Scriptures declare (Ecclesiastes ix, 10). Although unworthy of a share in the blessings now being dispensed, God's love and mercy pursue after these through Christ, and in their interest the Millennial Kingdom will be established. Under its domination Satan will be bound, every influence of evil will be restrained, and every good influence will be brought into captivity, to the intent that all those at present non-elect, and unworthy of the present salvation, may be brought to a savable condition through the rewards and punishments (judgments) of the Millennial Age. The result of the purifying influences of that time upon the willing and obedient will be *full human perfection* and the reward of everlasting life in Paradise restored—world-wide, under the whole heaven. The result to the unwilling who will resist God's grace and merciful provisions will be eternal death—extinction—the Second Death—Gehenna (Revelation xx, 14, 15).

Character a Prerequisite.

The Bible, in harmony with sanctified common sense, teaches that character is a prerequisite of Divine favor and eternal life. Whoever is called during this Gospel Age and fails to develop *character*, will fail to attain the reward of life eternal. Similarly, in the world's trial time, or Day of Judgment, the Millennial Age, *character* will be the test. All the influences of the great Kingdom of Messiah will be exercised with a view to the development of *character*, and only those properly exercised thereby will get the reward of *earthly life eternal.*

The question properly arises here, What kind of character will meet with the Divine approval and be granted the reward of life everlasting? We answer that God has but one standard, which is fully set forth in the Scriptures. **The Law of God is the** standard. That Law standard is, "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy being, with all thy strength, and thy neighbor as thyself." As our Redeemer testified, on these two commandments hang all the Law and the prophets; all the divine blessings and promises and covenants are to those who develop the *character* here described.

World Actually Attains.

The Scriptures show a difference as between God's dealings with the Church in this age and the world in the next age, even though there be but the one Law or standard of character for both. During the Millennium, when everything will be favorable to human uplift, during the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," actual obedience to the Divine Law, and actual attainment of this standard of character, will be required. Not all at once, however. The poor world "born in sin and shapen in iniquity"—in sin did their mothers conceive them—are "prone to sin as the sparks to fly upward." Steeped in degradation they

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will require years, if not centuries, of determined resistance of sin and cultivation of the principles of righteousness to develop in them absolutely the *character* required by the Divine Law—Love supreme for God and Love for the neighbor as for oneself.

During the Millennium the weaknesses and imperfections of the race will be conceded by the great Teacher, Christ and the Church—Jesus the Head and the Church his members. The more degraded the will, the more undermined the character, the more perverted the conscience and judgment, the more difficult will be the ascent of humanity from the horrible pit of sin and death, even with the assistance of the Redeemer. The less degraded the mind, the less perverted the conscience, the stronger the will for righteousness, the easier will be the ascent along the Highway of Holiness, of which it is written, "The redeemed shall walk thereon" (Isaiah xxxv, 9). The laggards will receive the "stripes" of correction for their assistance; the zealous will receive the smiles and blessings of the great High Priest, the great Teacher and Mediator like unto Moses, of whom it is written, "And it shall come to pass, that every soul which will not hear (obey) that Prophet, shall be destroyed from among the people" (Acts iii, 23). All the reformation must be made during the allotted time—the thousand years of Christ's reign. Sin must be put down—not only outward sin, but inward sin, even in the very thoughts and intents of the heart. Sin must be eradicated, even to the extent of the *destruction of the wilful sinner* in the Second Death.

If the thieves and liars and evil doers in general would realize that they are either making character or undermining character every day, what a helpful influence it would have upon the social and political and financial life of the world! The effect would be the very reverse of that which is now made by the false interpretation of our Lord's words to the thief, which we are seeking to correct.

If every pernicious word uttered were realized to be so much of an undermining influence, if every pernicious thought were similarly recognized, with what carefulness would mankind come to guard their thoughts and their words, as well as their deeds. They would attentively learn the great general lesson set forth in the Scriptures, and also in the book of nature, namely, *"Whatsoever a man soweth that shall he also reap."* Who shall say that there would not be less "sowing of wild oats" if all were assured that a proportionate crop would be *unavoidably reaped*, and that no mere prayer of repentance would constitute an *"open sesame"* to heavenly glory to the one who had lived a life deserving reprobation and punishment.

THE BLOOD-BOUGHT ROBE

The blood-bought robe I gladly wear.
'Tis one my neighbors, *all*, may share,
A robe so perfect, pure and white,
Its very folds reflect the light.

'Twill also fit each form and size,
Such wond'rous virtue in it lies;
Every deformity 'twill hide,
And deck the wearer like a bride.

This robe cannot with gold be bought,
However much it may be sought;
Titles of earth, genius, or fame,
No share in it can ever claim.

But those who, counting *all* but dross,
Bow low before the Saviour's cross,
Believing he will hear their cry,
And on his promises rely;

Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness.

"Christ Our Passover is Sacrificed for Us"

Text.—"Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7, 8.

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor toward Spiritual Israel inaugurated by our Lord Jesus in the Eucharist or Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing or typifying of the better things, the real passover, with which we have to do. While we are not wholly dependent upon the Jewish type for our information, but have clear, Divine statements by our Lord and the apostles respecting the relationship between our Lord and the Church and the special salvation of the "elect" class, nevertheless we find in the Passover type many details which assist us greatly in the understanding of the antitype.

We should notice first of all that the passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of their first-borns only, and the Passover celebrates the fact that the first-borns of Israel were spared or passed over by the destroying angel in that night. As the younger of the Egyptians were not endangered, neither were the younger children of the Israelites endangered; hence the latter were not passed over. Yet they were certainly interested in the passing over or sparing of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt. Those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them, and they, as the sacrificing Priests and teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle, namely, that the "elect" Church of this Gospel Age is the "Church of the First-Born, which are written in heaven." (Heb. 12:23.) These are to be the "able ministers of the New (Law) Covenant."

These first-borns alone are being dealt with during this Gospel Age or "night." These alone are in danger of a death penalty. As the Apostle declares, If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour us as the adversaries of God and righteousness. (Heb. 10:26, 27.) Nevertheless, the whole world of mankind is certainly interested in this Church of the First-Born, in its successful passing over, its attainment of everlasting life, because these are the Royal Priesthood and instructors of the New Covenant, shortly to be sealed, by the terms of which all the families of the earth will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessing of the Millennial Kingdom, associated with the New Covenant.

Jesus the Passover Lamb.

Having noted the first-born class we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture or type of our Lord, who was non-resistant and fully and freely surrendered his rights and earthly interests on our behalf—on behalf of the First-Borns. True, others than the First-Borns will ultimately be profited by his sacrifice, but these specially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father, Jesus Christ the Righteous. These alone thus far are reconciled to God. All of God's blessings to the unbelievers must come in the future under the New Covenant, because only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God which taketh away the sin of the world" first saves or passes over the Church of the first-borns and later in the Millennium will bless all who will become Abraham's seed.

There are pictures in the Church which represent her as participating with the Lord in his sacrifice, but this Passover type is not one of these. The Passover lamb represented our Lord Jesus as "The Lamb of God, which taketh away the sin of the world." (John 1:29.) But the sin of the world has not yet been taken away. He has not yet applied his merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the members were cut into various pieces and laid with the Head on the altar, thus typifying Christ, as the Head and the Church as his members. But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented not Christ and the Church, but Christ alone in his sacrifice.

"In That Night."

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage and waiting for the deliverance which could come only after the passing of the first-borns. That night of the type represented this Gospel Age. The same thought is given by our Lord when he says, "Let your light shine before men." (Matt. 5:16.) Again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15.) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19.) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) And numerous Scriptures refer to the new Millennial dispensation as the morning in which the Sun of Righteousness will arise with healing in his beams, in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness must be evident to every reasonable mind. God's people are children of the day in the sense that their hopes and sentiments belong not to the darkness of sin and to the night-time, but to the reign of the Sun of Righteousness, for which they are praying, "Thy Kingdom come; thy will be done in earth, as it is in heaven."—Matt. 6:10.

Eighteen centuries ago our Lord said that he came as a light into the world, but that men loved darkness rather than light. Only a few yet recognize him as "the True Light." But eventually he will "light every man that cometh into the world." Indeed, his Church are invited to become associated with him as lamp-bearers and, if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the wheat and the tares; that in the end of this age he would gather the wheat into the barn; and then shall the righteous shine forth as the sun in the Kingdom of their Father." Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

The Blood on the Door-Posts All Night.

The Israelites were instructed that the blood of the lamb must be sprinkled on the door-posts and lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and be thus "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith, but it would not determine whether or not we should be of the First-Born ones. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and their obedience.

We are not emphasizing too strongly that this is the Scriptural teaching: that we are not merely to believe in Jesus—that he lived, that he died—but specially to believe that he died sacrificially, the just for the unjust; and to accept our share of the redemption which he secured by his precious blood. The sprinkling of the blood on the door-posts implied public confession of the precious blood of the Lamb of God, in his death and its efficacy for us which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night, because when the Lord would pass through and see the blood on the lintel and door-posts, he would pass over and not suffer the destroyer to come into the house. The injunction that those under the door sprinkled with blood should not go out from under it during that night has special application and force with respect to the first-borns, and antitypically signified that if any of us who are of the First-Borns should go out from under the blood, in the sense of denying the merit, the efficacy of the blood of Jesus, the penalty of such a course would be death—Second Death—hopeless extinction.

Eating the Lamb.

As the blood of the lamb marked the Household of Faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all of the household. So our Lord said, "My flesh is meat indeed." (John 6:55.) And again, "This is that Bread which came down from heaven; he that eateth of this Bread shall live forever." (John 6:58.) In other words, it was not only necessary that Jesus should die, a meritorious sacrifice, but it is necessary additionally that all who would have profit through his sacrifice must feed upon him—must appropriate the merit of his sacrifice.

What did he lay down? What did he surrender on our behalf? We answer, He sacrificed the human nature and all of its rights and interests. He made this sacrifice for us—both human rights and privileges. As a perfect man, holy, harmless and undefiled, separate from sinners, he possessed the full rights and privileges of the perfect Adam, lost through disobedience. The man Christ Jesus gave himself a sacrifice to redeem or buy back the human nature, the human rights lost by father Adam. This price he paid when he surrendered all and "died, the just for the unjust." The eating of the lamb pictured or typified the appropriation by the Household of Faith of those earthly rights and earthly interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, the eating of the lamb signifies our appropriating Justification from sin. We eat by faith and are, therefore, said to be "justified by

"WHERE ARE THE DEAD?"

This sermon was published in a recent issue of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

faith." By faith we are permitted to count ourselves as fully reinstated in God's favor through the merit of Christ's sacrifice, even as we were barred from Divine favor through the demerit of Adam's sin. The eating signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat the more we appreciate and the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

The First-Borns of the Household of Faith, stronger, more rugged, more advanced, naturally appropriated the more of the Lamb. Besides this, bitter herbs were provided for sharpening of the appetite, and these herbs represented the bitter trials and experiences of the saints, which more and more show us our imperfection, and cultivate in us an appreciation of the merit of our Lord as fully covering our blemishes and fully satisfying our every craving, and making us fully acceptable to our Heavenly Father.

The Blood of the New Covenant.

Year by year for more than sixteen centuries the Jews by Divine direction had kept the Passover—not merely emblematically representing the sacrifice of the lamb and the eating of it on the same night and the sprinkling of the door-posts with the blood, but additionally they kept a feast of seven days following. That feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb, and its sacrifice and the eating thereof.

Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand it. When God's due time should come the key would be granted. And that time came on the night in which our Lord was betrayed, the night of the fourteenth day of the first month, the very night of the typical killing of the passover lamb, of which this evening is the anniversary. Jesus said, "With desire I have desired to eat this passover with you before I suffer." (Luke 22:15.) He gathered about him his twelve apostles. They had their usual Passover supper of roast lamb, and afterward our Lord introduced what we familiarly term "The Lord's Supper," or a new symbolization of the Passover—antitypical.

What he introduced with his followers was to take the place of the Jewish ceremony with them, to carry out the same thought, but on a higher plane, as representing a clearer and better understanding of the matter. Instead of the lamb would be the unleavened bread representing our Lord's flesh. This he distributed to them, saying, "This is my body, which is given for you; this do in remembrance of me." (Luke 22:19.) The eating of that unleavened bread represented Justification, their appropriating to themselves of the merit of Christ's sacrifice. Then our Lord added a new feature; for awhile all believers might partake of the bread and realize Justification through the merit of his sacrifice; only a certain class of believers were invited to partake of the blood—"the cup." The cup represented death. Ordinarily under the Jewish Law the partaking of blood would represent blood-guiltiness or responsibility for the death, but our Lord gave his disciples fruit of the vine as symbolic of his blood, and urged upon them its appropriation, saying, "This cup is the new testament in my blood, which is shed for you"; and "for many." "Drink ye all of it."—Luke 22:20; Matt. 26:27, 28.

This invitation to drink of his blood signifies a participation with Christ as his members, in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions, everything. All who accept this invitation to drink of his blood thereby pledge their lives in the same service for which he gave his life. It will thus be seen that these undertake a great contract. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the "household" were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in his blood and lay down our lives with him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith and members of the First-Born with our Lord, our Redeemer and prospectively the "royal priesthood."

"As Ye Are Unleavened."

The Apostle points out these items to which we have called attention, saying that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus broken for us, and that secondarily the Church of Christ are of those who willingly and joyfully yield themselves for the sake of and in the Lord's cause. He points out also that the cup of Christ's blood, in which we are invited to partake, signifies to us a "common union in the sufferings and afflictions of Christ, so that whoever intelligently partakes of the Memorial Supper represents two things, namely (1) his faith in Jesus as the Passover Lamb and the eating of it as his appreciation and participation in the merits of Jesus, by which he is justified. (2) He intimates that he is a member of the Body of Christ, all the members of which agree to be broken, a member in that "little flock" whose faithfulness is manifested by drinking of the Master's cup—sharing with him in his sacrifice. Note his words, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread."—1 Cor. 10:16, 17.

Everywhere throughout the Scriptures the word leaven stands for corruption, as in contrast with purity. And so in our text, the Apostle exhorts the Church that the old leaven, the leaven of wickedness, the leaven of hypocrisy, the leaven of malice and pride, be thoroughly purged out of the Church, that we all together might be a new lump, a new class of purified ones, representing Messiah in the world as his members.

THE LORD WILL PROVIDE

Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, "The Lord will provide."

The birds, without barn or store-house, are fed;
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,
The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;
The good that we seek we ne'er shall obtain.
But when such suggestions our grace have tried,
This answers all questions, "The Lord will provide."

No strength of our own, nor goodness we claim;
Our trust is all thrown on Jesus' dear name:
In this, our Strong Tower, for safety we hide;
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view.
The word of his grace shall comfort us through:
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, "The Lord will provide."

"The Risen Christ, Head and Members"

Text:—"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

Notwithstanding the fact that our word Easter is of heathen origin and was originally applied to the queen of heaven, we may perhaps do well to remember that this need not banish the thought of Easter as it has now developed before the Christian mind in commemoration of our Lord's resurrection from the dead. With the word Easter let us pray and seek to understand the full importance of the great resurrection event. Our Lord's resurrection may be viewed from three different standpoints, all of them interesting.

First.—His resurrection from the dead meant that he finished the work which he undertook to do on our behalf—the great work for which he left the heavenly glory and humbled himself from the spirit nature to the human plane when he was born of a woman. He undertook to do the Father's will and to give his life a ransom price in offset of original sin and its death penalty, which passed upon Father Adam and by heredity upon all of his race. The Scriptures inform us that a reward or joy was set before our Lord—the joy of doing the Heavenly Father's will, the joy of redeeming mankind and the joy of attaining thus to the great reward offered—namely, glory, honor and immortality at the right hand of the majesty on high, far above angels, principalities and powers and every name that is named. Our Lord's resurrection from the dead implies that his work met with the Father's approval and that all of that reward promised to him had been legitimately secured as his high reward.

Meaning of the Resurrection.

Second.—His resurrection meant much to the world, for the mere giving of his life did not finish the work of redemption. It remained for him to make application of the merit of that sacrifice, and before he could present it before the Father on our behalf he must need be himself raised from the dead. So, then, our Lord's resurrection means that he who has undertaken the reconciliation of the world by his blood has taken the first great step and merely awaits the Father's time for the second great step, the inauguration of the reign of righteousness and the blessing of Israel and all the families of the earth. This importance of Christ's resurrection the apostle emphasized, saying: "If Christ be not risen, then is our preaching vain and your faith is also vain. Ye are yet in your sins. But now is Christ risen from the dead and become the first fruits of them that slept" (I Cor. xv, 14-20). He himself "slept" for parts of three days and is declared to have been "the first that should rise from the dead"—"the firstborn amongst many brethren." Others had been awakened to a revival of their perishing condition—Lazarus, the widow of Nain's son, Jairus' daughter and others. Christ alone up to that time experienced resurrection—a full rising up out of death in every sense and degree.

Third.—Our Lord's resurrection has a special significance to the church because we are informed that as he was raised from the dead he experienced a change of nature, being put to death in the flesh and quickened in spirit, so the church is promised that she shall have a share in his resurrection—his kind of resurrection, a resurrection to a new nature, a new spirit. As further evidence of this the apostle points out that "flesh and blood cannot inherit the kingdom of God;" hence the necessary "change" in resurrection of all those who would be "heirs of God and joint-heirs of Jesus Christ," their Lord, in his heavenly kingdom. He emphasizes this still further in describing the resurrection of the "elect" church. He calls it "the resurrection of the dead," saying: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is an animal body, and there is a spiritual body. As we (the church, the members of his body) have borne the image of the earthy one (Adam), we shall also bear the image of the heavenly (Christ)" (I Cor. xv, 42-49).

Glorified Together.

This resurrection of the church the apostle styles his resurrection because all of the "elect" members of the body of Christ are counted as participating with their Lord in the glorious things of his resurrection, which is so different from the resurrection which will come to the remainder of mankind. Of his resurrection the apostle says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dross; that I may win Christ and be found in him, a member of the body of Christ, the 'elect' church; that I may know him and the power of his resurrection and the fellowship of his suffering, being made conformable unto his death" (Phil. iii, 8-10). In these words the apostle shows that the "elect" church shares in "Christ's death" and shares also in "his resurrection." They are thus separate and distinct from the world in both of these particulars, which are indeed made interdependent one upon the other. The apostle says, "The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. viii, 16, 17).

The World's Resurrection.

Incidentally let us notice the world's resurrection, not because it is a part of our topic, but because it is so misunderstood that some clarifying of the subject may assist us in understanding more particularly the difference between it and our resurrection and its—the church's.

The Greek word "anastasis," rendered "resurrection," signifies to lift up again, to lift up completely, with the implication that the something lifted up has previously fallen down. Father Adam, from harmony with God, perfection of being and lasting life, fell down into a condition of sin, dying, death. He had not the power to restore himself to divine favor nor to raise himself up out of the condemnation. His entire race shares in the fall from perfection; hence the Saviour, the Deliverer provided by God, we are assured, is "able to save to the uttermost," able to deliver not only from sin, but from death; not only from the tomb, but from all the weaknesses of heredity, all the sin, the blemishes, which rest upon our race. Christ has already "died, the just for the unjust," to accomplish this end. True, he has applied the merit of his sacrifice only to the household of faith, only to the believer. No one else is properly prepared to receive or appreciate it. But the provision of the divine plan is that the Christ (Jesus, the head, and the "elect" church, his bride) at the close of this age shall become the mediator between God and the world of rebels and shall seal, ratify, make firm the new covenant between God and Israel. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Ju-

dah" (Jer. xxxi, 31). Under this new covenant the blessing of forgiveness and reconciliation shall be most favorably arranged for Israel, Satan shall be bound, and all the families of the earth shall have the privilege of becoming "Israelites indeed."

That will be the world's resurrection opportunity. The living of the nations will be dealt with first. By promises, instructions, punishments and rewards they will be raised up, resurrected out of their sin and death condition, and if they be obedient will attain to a full deliverance from death—to everlasting life, in harmony with God. The ministrations of the Great Mediator will extend also to those who sleep in Jesus—to the dead world, redeemed by the precious blood, and will grant them not only an awakening from the tomb, but subsequently an uplifting blessing and power, with all the privileges and opportunities of attaining everlasting life and perfection. In the past we have had too small, too narrow a view of the divine purpose as expressed in the word "anastasis" (resurrection). The Apostle Peter refers to this resurrection and calls it restitution in Acts iii, 19-21.

"If Ye Be Risen With Christ."

We have seen that the world's resurrection will be a gradual one during the thousand years (millennial period) of Christ's reign. Notice now that the church's resurrection is also a gradual one. Each believer after making a full consecration of his earthly powers and talents to the Lord and after being begotten of the Holy Spirit is counted a new creature in Christ Jesus, and he is said to have arisen from the dead state to which our Lord referred when he said, "Let the dead bury their dead" (Matt. viii, 22). These new creatures are reckoned as dead in respect to their fleshly, earthly interests, etc., but alive in the sense that they have new hopes, new ambitions, new purposes and prospects.

However, these are not dealt with in the same manner as the world—in a period of a thousand years in which they will be required to rise to actual perfection. On the contrary, their human bodies, being devoted to death, must not be restored, must not be perfected, but must go down into death as their sacrifice, even as Jesus' body laid down its vitality and finally expired. But as Jesus the new creature was developing, the while his earthly nature was perishing, so must it be with the church, the "members in particular of his body." While the "outward man perisheth, the inward man is renewed day by day." Indeed, we have the assurances of the Scriptures that the new creature can triumph, become strong in the new, the resurrected life only in proportion as the old body is kept dead—mortified. "Mortify, therefore, your members which are upon the earth" (Col. iii. 5). So, then, the Scriptural suggestion is that from time of the begetting of the Holy Spirit the Christian, as the new creature, begins the new or resurrected life and that his "change" to spirit body at the second coming of the Lord is dependent upon the maintenance of this resurrected life. If it perishes he will have no share in the "first resurrection," no share in "his resurrection," to glory, honor and immortality.

The apostle's words imply a query, "If, then, ye be risen with Christ." It is for you to decide. None is able to read the heart of another thoroughly. God is calling out a church and exhorts them to make their calling and election sure. He has laid down the terms and conditions, and it is for the favored ones who have heard of the grace of God to allow that grace to operate in their hearts, moving them to will aright and to do aright the Lord's good pleasure. Seeing that there are to be some who will share in Christ's resurrection, seeing that we know about it and have this heavenly hope and calling before our minds, the responsibility is ours, and the apostle was doing a faithful service to us in calling the matter to our attention.

"Seek Those Things Above."

If the begetting to the new nature, the heavenly nature, is in us, there should be correspondingly an interest in and a longing for the heavenly things, the things above.

It means, moreover, that in the flowers and birds and everything that is beautiful the awakened, the quickened soul finds a hint and suggestion of the still grander, still nobler things which God hath in reservation for those that love him, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. ii, 9). The new creature must live more than ever along the higher lines mentioned by the apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things" (Phil. iv, 8). It means, contrariwise, that the new creature will disesteem more and more whatsoever things are vile, impure, ignoble, slanderous and all evil speaking. By our progress along these lines we may know something respecting our resurrection progress. If we be without love for righteousness and truth and without hatred of iniquity it would be a sure evidence that we were not new creatures at all; that we had not passed from death into life; that we were not risen with Christ.

We seek the things above with our new minds, with the eyes of our spiritual understanding, with our ears of faith. This means the searching for information along these heavenly lines

Set Your Affections Above.

Some of our fallen race have very little affection of any kind by nature. It will be very difficult for such to enter the kingdom, the very basis of which is "love out of a pure heart." However, those who have strong affections sometimes find themselves sorely distressed, because there is a conflict of interests between the earthly and the heavenly. The two are at warfare. Our Heavenly Bridegroom demands that if we love him as his bride we must first demonstrate that we love him supremely—more than we love parents or children, houses or lands or even life itself. The Lord does not fault us for affection, strong affection, but it is a reasonable demand that we should appreciate most of all him who has redeemed and "called" us, not only in respect to the things of this present life, but also as to things in the future.

The apostle's statement, "Set your affection on things above, not on things on the earth," implies a repeated setting, as though the affections might slip from the heavenly things or had already done so. The intimation is that we are to have before our minds the proper standards or things of the kingdom first and are to keep seeking and keep setting our affections upon the heavenly things. This might reasonably call forth the question, Why should such an exhortation be necessary? Seeing the danger and importance of those things, why should it not become second nature to us to think chiefly of the heavenly things? We reply that this is because we are by nature earthly and must do our thinking through the natural brain and because we are continually surrounded by earthly attractions which draw us earthward and make bids for our time and interest. Furthermore, our great adversary seeks to attract us from the great prize, from loyalty to the heavenly kingdom.

The lessons and experiences of the church in her own progress along the lines of the resurrection life will enable her to have sympathy with the world during the millennium, when, as the bride, the Lamb's wife, she will be privileged as his mouthpiece to grant the world the riches of God's blessing in and through Christ Jesus our Lord. Then shall "the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely" (Rev. xxii, 17).

Dear friends, are we settled upon this matter? Having believed in the Lord Jesus and turned away from sin, have we made a full consecration of ourselves to him and his service unto death? Have we received of his holy spirit, begetting us to the new nature? Are we thus dead to the world and to self and to earthly interests, good and bad, and risen as new creatures to have interests in the higher, the heavenly things? Are we setting our affections daily on things above? Are we mentally keeping account of our progress and making right with the Lord by prayer and the merit of our Redeemer for any imperfection? Are we thus seeking in the proper way the heavenly things, so that eventually the Lord will say to us: "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many" (Matt. xxv, 23).

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in the May issue of PEOPLES PULPIT. Send for free sample copy.

"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

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BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

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THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

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Foreordination, Predestination and Election

"We know all things work together for good to them that love God, to them who are the called according to his purpose.' For whom he did foreknow he also did predestinate to be conformed to the image of his Son; that he might be the first-born among many brethren.'"—Rom. 8:28, 29.

Coming to the land of that sturdy man of God, John Knox, I am reminded of his able contention for the doctrine of Election—its Scripturalness and its demonstration of the greatness, majesty and sovereignty of the Lord our God. We surmise, however, that the good man's heart must frequently have been sorely distressed with the logic of his own argument; that the eternal woe of nine-tenths of our race was as unalterably fixed in advance of their birth as was the eternal joy of the blessed handful predestinated to be saints and to share the heavenly glories. We may well thank God, dear friends, that in the clearer light now shining upon the Scriptures we may discern the errors handed down to us from the dark ages, without losing our appreciation of Divine foreknowledge and Divine sovereignty.

While it is true that it would be difficult to estimate the value of the doctrine of Divine foreknowledge taught by Brother Knox, not only in this nation, but also throughout the world, inculcating a reverence for the Almighty, it is also true that it would be difficult to estimate the amount of damage which has resulted to Christendom and throughout the world from his teachings respecting the Divine treatment of the non-elect. This serious error has alienated the hearts of thousands from God and from his Book. Let us look together at the doctrines of Election, Predestination and Foreordination, from the Scriptural standpoint, that we may note their beauties and be drawn the nearer to the Lord and to his Book in true reverence and worship.

Foreknown and Predestinated.

Our text declares that whom God did foreknow them he also did predestinate; but we notice that the predestination is stated only as respects the Church and not in respect to others. This fact does not escape the attention of others, but they have reasoned erroneously,—that if God foreknew an elect Church, for whom he predestinated special blessings and honors, this would imply that the remainder of mankind non-elect were to be tortured eternally. The logic of this position is unsound and it is quite unscriptural to say, that all of the non-elect will be consigned to an eternity of torture at the hands of fire-proof demons in fulfillment of a Divine predestination fixed before creation. There is no Scripture whatever to this effect, and Brother Knox and others were in error to the extent that they wove into their theories matters not Scripturally stated.

According to the Scriptures, as well as according to human judgment as expressed in the laws of civilization, the highest, the severest penalty to be enforced, is the death penalty, the taking away of the life not used in harmony with the Creator's reasonable, righteous requirements. This is the Scriptural declaration to which, for so long a time, we were blind: "The wages of sin is death;" "The soul that sinneth, it shall die;" "All the wicked will he destroy;" "They shall perish as brute beasts;" "They shall be destroyed with an everlasting destruction" (the Second Death).—Romans vi, 23; Ezekiel xviii, 4; Psalm cxlv, 20; II Peter ii, 12; II Thessalonians i, 9.

Thus seen the very severest results possible to non-election would be extinction—the Second Death. But the Scriptures clearly show that God has gracious purposes, not for the "elect" only, but also for the non-elect, and that in his due time the non-elect shall be brought to a clearer knowledge of the Truth and to a full opportunity of harmony with their Creator and through Christ Jesus the re-attainment of all that was lost in Adam, all that was redeemed by the precious sacrifice of Christ. Thus, as the Scriptures declare, there is a "common salvation" (Jude 3) in which all of Adam's children shall be privileged to have a share. There is also a special salvation, a "high calling" of God in Christ, which is referred to as "so great salvation which began to be (preached) spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. ii, 3.) This special or great salvation is the one which our Lord has provided for the "Elect," while the "common salvation" is his provision for the non-elect.

Does it not seem strange that Brother Knox and others, his coadjutors, in getting away from much of the smoke of the "dark ages," failed to even think of a salvation of the non-elect as a part of God's providence? Their eyes, beholding the awful and blighting errors respecting eternal torment, totally blinded them to God's provisions for the non-elect; for they reasoned that if God had predestinated them to eternal torment and had in advance of their creation prepared a great place of torture and fire-proof devils and fuel enough for eternity, then surely he could have no plan of salvation for them. The entire premise was wrong. The death into which they went was not eternal torment but the tomb, as represented by the Hebrew word *Sheol* and the Greek word *Hades*. And they can have no release from the tomb, no return to consciousness or pain or pleasure until the Second Coming of the Redeemer in the morning of the Resurrection.

Thank God, then, for the rolling away of the mists of darkness and error which permits us to see in the Bible that the "common salvation," God's provision for the world, will be a Restitution, a restoration to human perfection in the rejuvenated earth, a world-wide Paradise! Thank God for the promises to the effect that then "the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" and that "the Sun of Righteousness shall arise with healing in his beams;" that "nothing shall hurt or destroy or injure in all God's holy Kingdom;" that "the wayfaring man, though simple, need not err therein," and that a broad highway shall be there as a way of salvation—a much traveled way—and that all the redeemed of the Lord shall be privileged to go up thereon out of sin and death conditions to conditions of life everlasting. We thank God, too, that those who shall refuse to make proper progress and shall fail of that "common salvation" because of willful sin will not be permitted to live endlessly in sin, nor in torment, but will be utterly destroyed in the Second Death; because God is able to destroy both soul and body in Gehenna, the Second Death. We thank God also that the elect Church, under Christ, the Captain of their salvation, are promised a share in that glorious work of the Redeemer, in blessing all the families of the earth in bringing to them that common (general) salvation.

Your High Calling.

If once we dreaded to think of God's grace toward us in accepting us as members of his elect Church, because of the opposing thought of the damnation of the nonelect, we may now correspondingly rejoice the more in our privilege of election, seeing that it means our privilege of sharing in the world's uplift under the direction of Emmanuel, our Lord, during his Millennial reign. The Apostle speaks of the prospect of the elect as "our High Calling;" and again, "our heavenly calling." The thought is that we are called to a very high honor and wonderful distinction and that on a heavenly plane. The Gospel Church is invited to experience a change of nature from human to divine, from the highest of the earthly natures to the highest of the heavenly natures—far above angels and principalities and powers and every name that is named—"joint heirs with Christ," "partakers of the Divine nature," members of "the Bride, the Lamb's wife."

Truly do the Scriptures tell that not many would be able to hear, to appreciate, to understand, to accept this high calling. The Divine arrangement of the call is elective, selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others.

If we had here a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. It might indeed exercise a still further attraction upon some of the sawdust, but the hold would be so slight that we could blow it off, while the tacks would be firmly held by reason of their responsiveness to the magnetic influence. The box of sawdust represents the world of mankind. The tacks of the illustration represent a small class of humanity, zealous at heart for God and for righteousness. The magnet represents the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

It is not the design of the Lord to elect, select, choose, gather all mankind (the sawdust) by the magnet; merely he would now gather the true-hearted, represented by the specks of steel, the tacks. The illustration might be enlarged by supposing some other tacks of other metallic composition not so subject to the magnetic influence as the steel. The illustration of these would represent mixed characters such as we see about us in the world everywhere. The illustration might be extended to include good tacks covered with dirt or other foreign substance which would hinder them from responding to the influence of the magnet and this would represent true characters encrusted with the cares of this life, the deceitfulness of riches, etc.

"Elect according to the foreknowledge of God through sanctification of the spirit and the belief of the Truth," writes the Apostle. God designed the election of this Age. He desired to separate to himself a peculiar people, to be the associates of Jesus, their Redeemer, in his subsequent work of uplifting the willing and obedient of the world of mankind. But God has not predestinated nor desired the election of any except a sanctified class, a class not sanctified through stripes, not through force or compulsion, but sanctified through a knowledge of the Truth. Such are drawn to God in devotion through a knowledge of his glorious purposes and heart sympathy therein, sufficient to induce them to sacrifice their all, so far as earthly matters and interests are concerned. These are the elect, whom the Lord has been searching for and testing with the magnet of his Truth, and the manner of their response to it throughout this Gospel Age determines whether "They shall be mine, saith the Lord, in that day when I come to make up my jewels."

"Whom He Did Foreknow."

It is not for us to quibble respecting the Divine power of foreknowledge—to question the ability of our Creator, to have foreknown, had he chosen to do so, and foretold every member of the elect class. The Divine is so far above the human that it is impossible for the human mind to measure the infinite or to comprehend his power. We must merely accept the Divine statement. However, nothing in the Word of God tells us that we were foreknown individually — personally. Rather the intimation is that God predestinated the election of a Church, predetermined the number of persons who would be accepted as members of that Church, the Body of Christ, predetermined what characters they must have and what tests of character would be necessary to demonstrate their loyalty and to prove the individual worthy a place in the foreordained class.

It is in full harmony with this that we read that many are called to the few who will be chosen, and that again we are exhorted to "make our calling and our election sure." We are assured that "Faithful is he that calleth you, who also will do it"—do all that he has promised—keep his part of the contract. This being so, all of the called ones have the determining of results in their own cases. God is faithful. If they are faithful at heart to the terms and conditions of their Covenant they will be of the elect—otherwise not.

"He Also Did Predestinate."

We come now to the particular clause of our text which has seemed to fortify the error. "Them he also did predestinate." Ah, say many, that fixes it! There is no option, nothing dependent upon it. God predestinates everything. Not so, we answer. In the past we have been prone to read our text disconnectedly and thus doing we have overlooked its clear teaching. We thought of it as though it read, "God predestinated the elect," but not

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so. The declaration is that God predestinated that all that would be of the elect class must be *copies of his Son*. The predestination of this verse relates not to individuals, but to a certain character which all of the elect individuals must attain to—otherwise they will not be of the elect.

How beautifully simple and plain this makes it all! Nor would we ask the matter otherwise. "Just and true are thy ways, Lord God Almighty!" The great honor, the high distinction which God proposes to confer upon the "very elect" in the First Resurrection at the Second Coming of Christ is so grand that the very highest possible test of character is appropriate to those who would be granted such honors and immortality. Our Lord Jesus said to his disciples, Sit down first and count the cost of discipleship and if you determine that it is worth the price, come, "take up your cross and follow me." As a reward I promise you that "where I am there shall my disciple be." "To him that overcometh will I grant to sit with me in my throne."

Those who attain the character likeness of Christ Jesus will have the character likeness of the Father, of whom the Son is the express image and character likeness. Hence the appropriateness of our Lord's words, "Be ye like unto your Father which is in heaven."

All Things Work Good.

So direct an application as we are making of these words may appall some of the Lord's people who have been thinking carelessly that if they were once in grace they would always be in grace—if once elect they would never fail. I desire to awaken such to a realization of the heights of our calling and of the necessity of our obedience to the terms of the calling, if we would make our calling and our election sure—certain. However, it is well to remark here that the perfection to which the called ones are exhorted is not a perfection of the flesh, which would be an impossibility because of its natural blemishes, its hereditary taints and weaknesses. It is the heart, the will, that the Lord is inspecting, proving, and not the flesh. "Blessed are the pure in heart," said our Saviour. And we may be sure that the pure in heart, the pure in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. The Lord will expect them to prove their faith and their loyalty by such good works as are possible to them in their weakness and under their environments.

It is to this class that our text refers, assuring us that "all things work together for good to them that love God, to the called ones according to his purpose." So we should expect. These called and chosen, begotten of the holy Spirit, are "children of God, and if children, then heirs—heir of God and joint-heirs with Jesus Christ their Lord" (Romans viii, 16, 17). Could we expect less than that their Heavenly Father would watch over their every interest, temporal and spiritual?

Thy Kingdom Come

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and Golden Dawn.

In the day of coming Glory,
Men will show fraternal hand;
Each will tell to each the Story,
Till it spreads to every land.

From the earth's remotest stations,
Men will come to hear the Word;
And, in all the world, the nations
Shall be nations of the Lord.

"The Desire of All Nations"

Text:—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 2:9

Assuredly our text has never yet had a fulfillment, but just as surely it shall be fulfilled, for the mouth of the Lord hath spoken it; yea, more, hath declared that ultimately "every knee shall bow and every tongue confess" Messiah, to the glory of God the Father. Some time ago in our Sunday-School hymnals a very popular melody was entitled "SHOWERS OF BLESSINGS" and prayed, "Let some droppings fall upon me." This truly expresses the Christian's experience in the present time. The Lord permits his people to have sunshine, cloud and showers for their refreshment, for their development. Nevertheless the showers of refreshing never seem to come with sufficient frequency, and we continually rejoice in the hope that "still there's more to follow." What a contrast, therefore, is suggested by the words of our text—a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord world-wide and ocean-deep!

When will this be, and how will it come to pass, are the incredulous inquiries. It seems too good to be true that, after a reign of sin and death lasting for six thousand years, so wonderful a change is to be brought about! It seems too great a miracle to be expected that, after the struggle of Truth with Error, of Righteousness with Sin for long centuries, the time should ever come when Righteousness and the knowledge of God should obtain so complete a victory, so thorough a mastery of the world! When we consider the united energies of Christendom during the last century to spread the knowledge of the Lord amongst the heathen and the results during the last century in spreading the knowledge of the Lord throughout heathendom, the Scriptural statement seems incredible. When we reflect that a century ago there were six hundred millions of heathen and that now there are twelve hundred millions, we ask ourselves by what miracle it could ever come to pass that the knowledge of the Lord should ever cover the whole earth as the waters cover the mighty deep.

"Thy Kingdom Come."

The Scriptures answer our query and explain the entire situation. They tell us that the world's conversion comes not by might nor by power of man, but "By my spirit, saith the Lord." The Bible tells us that during this Gospel Age God has poured out his holy Spirit upon his servants and upon his handmaids and upon these alone; but they tell us also that with the end of this Age and the dawning of the new dispensation the Lord will pour out his spirit upon all flesh. "After those days, saith the Lord, I will pour out my spirit upon all flesh."

But what will be the cause of this change in the Divine program, which the Almighty has foreknown from of old and foretold through the prophets?

Evidently it is not a change of the Divine purpose or intent, but merely a change in the Divine operation, for "Known unto the Lord are all his works, from the foundation of the world." A lesson we all need to learn is that as, in human operations, time and order are observed, so likewise these are elements in the Divine arrangement. In the construction a foundation is the first requisite, and the roof or capstone and the finishing touches mark the completion of the edifice. So in the Divine arrangement various ages mark various degrees of development in the Divine purpose and not until the finishing touches shall have been given will the glories of the architect and builder of creation's wonderful temple be manifested. We are at present in the formative period. God has begun the great work of which he prophesied of old. Messiah has come, has died for the sins of men, has arisen from the dead and been highly exalted: the Church, spiritual Israel, gathered from natural Israel and from all the families of the earth, a "little flock," has been in process of selection for nearly nineteen centuries. Soon it will be completed—the predestinated number possessing the foreordained quality of character, "copies of God's dear Son," will have been found and tested and developed and polished and fitted and prepared for the glorious position to which they have been called as Messiah's Bride and joint-heir in his Kingdom. Then the King and Queen of the Millennial Kingdom, being in readiness for their work, a great change in the Divine program of earth will take place.

Satan Shall Be Bound.

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at his Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization, but built upon human weaknesses, ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the Millennium) that he may deceive the people no more until the thousand years shall be finished.

The question naturally arises, Why did God with all power at his command so long permit Satan to deceive humanity and through their superstitions and ignorance rule them as their Prince? Why was he ever given liberty or power at all over humanity? In the light of the Scriptures we may see that as God at times has used the wrath of man to praise him, so during this period of Satan's liberty he has not been permitted to frustrate the Divine Plan or intention but, unconsciously, has co-operated with it and served it. Without his blinding influence the Jewish rulers would not have crucified our Lord, as St. Peter distinctly shows, "I wot that through ignorance ye did it, as did also your rulers" (Acts iii, 17).

Likewise had it not been for the delusions of Satan the Church would not have been persecuted; the way to glory and honor and immortality and joint-heirship with Christ would not have been made the "Narrow way;" the saints, the "jewels" whom the Lord is now selecting, would not have been polished and fitted and prepared for the glorious places to which the Lord has called them. Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My Word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in that whereunto I sent it."

"The Sun of Righteousness."

Attempting to give us glimpses of the glory that is to come the Scriptures use various figures of speech, telling us, for instance, that the present is a dark night as compared to the future, which will be a morning of joy. They declare, "Weeping may endure for the night, but joy cometh in the morning"—the Millennial morning.

Following the same figure we read, "The Sun of Righteousness shall arise with healing in his beams." From this standpoint the entire six thousand years of the reign of sin from the time of Adam's disobedience in the Garden of Eden to the time of the establishment of the reign of Christ has been a night time in which darkness has covered the earth and gross darkness the people" (Isaiah lx, 2). The night will give place to the glorious day of his presence, the bright shining of the Sun of Righteousness.

The spirit of sleep and stupor came over the Church during the dark ages. The Lord permitted it to be so. We lost sight of the glorious things of the Restitution morning and the blessings then to come to the Church and to the world in general. These things were little preached and little believed, although most conspicuous in the Word of God. Instead we gave heed to the heathen theories and more or less mixed and combined them with the Scriptural teaching, much to our confusion. As a consequence now the Truth of God's Word when we come to it and read with better understanding is new to us, strange—verily, "Truth is stranger than fiction," because the fiction has been drilled into us from infancy and sung to us from nearly every hymn-book in the world. Thus we have had a hymn-book theology rather than a Bible theology, and this accounts for the fact that the Word of God and his character are so little understood, and that today leading minds are repudiating the Scriptures and taking to Higher Criticism. We need to turn back, to retrace our steps, to inquire for the old paths (Jeremiah vi, 16), for the doctrines older than Wesley and Calvin, older than Roman Catholicism—the doctrines of Jesus and the apostles and prophets. From this standpoint, thank God, we can see light in his light and glorify his name and appreciate his Word as containing the very essence of wisdom, justice, love and power.

The Quick and the Dead.

The proposition of the Scriptures, of a Millennial Age of blessing, coming through the establishing of God's Kingdom, for which we pray, "Thy will be done in earth as it is done in heaven," strikes people in three different ways:

First.—Some ungenerously will be disposed to resent the thought under the supposition that it would imply a more favorable opportunity for the world in general in the next Age to come into harmony with God than the Church of the present age enjoys. To these we answer that their argument is at fault because they fail to recognize the fact that the reward to be given to the overcomers of this Gospel Age, the Church class, will be a much higher one than will go to the obedient of the world in the next age. The reward of the Church will be a spirit nature and a share in the heavenly Kingdom with the Lord Jesus. The reward of the earthly class of faithful ones will be Restitution to the perfection of human nature lost by Adam and redeemed by our Lord Jesus. Surely those who appreciate the "high calling" to the Divine nature and joint-heirship with the Lord in his Kingdom will see that it is well worthy the additional sacrifices, self denials, etc., which it will cost.

Second.—Another class, generous and appreciative, offer the criticism that it seems unfair on God's part to give such a glorious Millennial opportunity to those who will be living at the time of the Second Advent and to deny it to the remainder of the race who lived previously. This also is a mistake, we answer. God's proposition is that all of the world of mankind who do not enter into the trial of this present time—the judgment or trial of the Church, the spirit-begotten ones—will have an opportunity of entering into the judgment or trial of the world for the prize of Restitution and human perfection on the earthly plane. This blessing, this privilege, will begin with the living nations at the time of the beginning of the establishment of the Lord's Kingdom, but it will not end with them. The Scriptures declare, "All nations which thou hast made shall come and worship before thee." And again, "In thy Seed all the families of the earth shall be blessed."

Some of those nations and families have perished from the earth, but the Divine provision of redemption and Restitution is meant for a. eventually. The Scriptures assure us of an awak-

ening of all the sleeping millions of earth's population. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of Man and come forth." The Apostle tells us that they will come forth, "Every man in his own order," or class; thus intimating that from the Divine standpoint there are numerous classes of the dead. Thus the Scriptures assure us that the first class, the blessed and holy ones, the saintly, will alone share in the First Resurrection, and that these shall be priests unto God and reign with Christ a thousand years (Revelation xx, 3, 4). The remainder of mankind will come from the tomb classified—not all at once.

They will not come forth to be damned or condemned. They were "condemned already" as children of Adam because of his sin. It is on that account that they were "born in sin and shapen in iniquity." It was from that sin and its sentence or condemnation that Christ died to set them free. They will come forth free from that condemnation in a judicial sense, but, nevertheless, with the weaknesses of the fall still upon them, and they will be required to co-operate with the Lord in their own uplifting during that thousand years. Note that the great King of Glory, with all power in heaven and earth, could not, if he chose, lift them at once from their degradation and all that was lost, because the gradual uplifting and their own co-operation in the Divine program, so arranged, will be the most helpful way—because the learning of righteousness by the process of climbing up out of conditions of imperfection will impress upon them its principles the more thoroughly.

Third.—A third class, and they are not a few, discern at once that "true and righteous" are the Lord's ways and arrangements—that those now on trial have more advantage every way in that to them was granted so high an honor and blessing and so great a stimulus to righteousness. They recognize also that the Lord's arrangements for the world, the living and the dead, will be glorious to all, to angels and to men, when all shall have been brought fully to an appreciation of the facts.

Knowledge of the Lord.

To some it may appear strange that it is the knowledge of the Lord that is to fill the whole earth ocean deep—not the knowledge of mankind, not the knowledge of sin, not human philosophy—none of these are to fill the earth and to bring blessings to the world of mankind, but "the knowledge of the Lord." Well did our dear Redeemer say, "This is life eternal, that they might know thee, the only living and true God, and Jesus Christ, whom thou hast sent." Life eternal is not to be gained by a knowledge of astronomy or geology or mathematics or chemistry, etc., but by the knowledge of God. How is this? What is there so wonderful, so magnetic in the knowledge of God that it should be said that men might gain eternal life thereby? We answer that God himself is the very personification of those glorious elements of character which he demands we shall emulate, copy, pattern after. Thus our Lord Jesus said, "Be ye like unto your Father which is in heaven." Not that we can ever be exactly like him in these respects, while we have our present imperfect bodies, but his is the pattern after which we must copy as best we can now and of him be the exact copy by and by.

The thought is that as we *copy* our Heavenly Father's character each additional step of progress means a clearer knowledge of the Father, and only those who attain to the very perfection of love in their hearts will be able rightly, truly to know the Father or the Son. Hence to know him in the full, proper sense of the word would imply that we had attained his likeness in our hearts, and this would imply preparation for life eternal on the Divine terms. From this standpoint our text implies that all mankind will ultimately be in that condition of the knowledge of God which will imply the perfection of their hearts, imply their acceptance to eternal life, imply that all unwilling to come to this glorious condition under the Divine opportunities will have been destroyed from amongst the people in the Second Death (Acts iii,23). How wonderful is the Divine arrangement! Blessed are our eyes, for they see and our ears that they hear and our hearts that they now respond!

"Peace, Be Still"

A STORM AT SEA

Text, "Master, carest thou not that we perish?"—Mark 4:38.

In our text we have the despairing cry of the apostles to the Lord, in the midst of what must have been a remarkably severe storm on the Sea of Galilee. Some of the disciples, at least, were experienced fishermen, accustomed to the sudden squalls for which that sea is noted. For such courageous men as Peter, James and John to appeal to Jesus for superhuman aid implies that the conditions were critical. It seems rather astonishing indeed that our Lord could have slept under such strenuous conditions, but he was extremely exhausted from speaking to large multitudes and the journey was made in considerable measure to get away from the people, in order that he might have necessary rest. But again, it is possible that our Lord feigned sleep for the very purpose of permitting his disciples to reach the point of extremity which led them to call for his aid; because man's extremity is God's opportunity. The Master arose and rebuked the wind, saying, "Peace, be still." And there was a great calm. And he said to the disciples, Why are ye so fearful? Have ye not yet faith?

This expression constitutes one of the great lessons of the Master to his pupils, his disciples, and it has come ringing down the centuries, making peace to his followers ever since. The message it brings is that he who is able to control the storms and the sea is likewise able to govern all the affairs of life in the interests of those who are his consecrated followers, his disciples. Whether we have had so remarkable an escape from a storm at sea or not, I am sure that some of us have had the Master's supervision and intervention for our protection from the storms of life. To some of our hearts he has spoken these same words, "Peace, be still. Have ye not yet faith?" And with the message came a great calm, a great serenity, a great rest in the Lord and his superabundant care. If for a time the Master seemed unconscious of our condition and asleep to the dangers about us, it was only seemingly so. His care and his power were equally with us, and none could really harm our interests as New Creatures. He whose eye never slumbers nor sleeps, keeps watch over the interests of those who are truly his; and he is pledged that all things shall work together for good to them; because they love him; because they have been called according to his purpose; because they are seeking to make that calling and election sure by loving, self sacrificing obedience.

The Province of Faith.

In our judgment the Lord was not specially condemning the apostles for fearing the storm and awakening him to quell it. Indeed, their action indicates that they had faith; that they believed that the Master had the power which could save them. The Lord would have them exercise a still broader faith than this. He would have them realize the Father's care as he had taught them, saying, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? * * * Fear ye not, therefore; ye are of more value than many sparrows" (Matthew x, 29-31). The lesson sought to be inculcated was this: "The Father has called you to be my disciples and colaborers. You with myself, therefore, are specially under Divine guidance and supervision. And he who has begun the good work in you, and who purposes to use you as his mouthpieces in the proclaiming of his message and grace, is able to care for all your interests, both temporal and spiritual. Do you suppose that, after calling you to the ministry of his grace, he would permit you to perish? To so fear, implies that you do not realize your calling to have been of God, or do not realize the Divine power, or that you doubt Divine wisdom and supervision—being of insufficient faith."

Shall we not similarly judge ourselves, scrutinize our own hearts, inquire within, if in the midst of the storms and tempests of life we become terrified? Would not this imply that we doubt the Divine providences in our own cases in the past and that we are uncertain as respects our calling of the Lord to be followers of the Lamb, sharers in the sufferings of Christ now and heirs of the glory that shall follow? Or would it mean that we lacked faith, lacked confidence in God? Perhaps no other lesson is more important for God's children to learn in the present time than this—to have absolute confidence in their Father's Justice, Wisdom, Love and Power.

We Walk by Faith.

The Apostle remarks of the Church of this age, "We walk by faith and not by sight." In this respect the Gospel Church is different from the Jewish Church of the preceding age and different from the Millennial Church of the oncoming age. The latter will walk by sight. The Sun of Righteousness will shine forth, we are assured, and scatter all the darkness of ignorance, superstition and prejudice, and flood the world with the "light of the knowledge of the glory of God." There will be no more walking by the light of the lamp, the Bible, so precious to us now, so necessary to us now as a lamp to our feet and as a light to our footsteps to assist us in walking in the "narrow way" by faith and not by sight.

The Jewish church of the preceding age was privileged to walk considerably by sight, not so clear and distinct a light as that which will illuminate the world in the Millennium, but, nevertheless, they walked by sight, because the Divine terms were that if they obeyed God's Word and walked in his statutes he would bless them in basket and store and flock and herd and in their families and in their hearts. And the assurance was that if there was any calamity it would be because of their departure from the Lord and would mark his disfavor.

But during this Gospel Age how different! Whoever would be God's child, a follower of Jesus, in the present time must walk by faith and not by sight. He must believe what he cannot see. He must learn that the cost of discipleship in this age, the cost of sonship in the Divine family in this present time means self-sacrifice, a narrow way, opposition and persecution. "Yea, whoever will live godly in this present world will suffer persecution." Instead of being blessed above other men in their temporal affairs the consecrated, the sanctified, have the Scriptural assurance that they must expect the reverse. Instead of being kept in perfect health many of the Lord's followers have had sad experiences on beds of sickness and pain. Instead of being wealthy it was foretold that there would be not many rich amongst them, not many great, not many wise according to the course of this world, but that the riches they must esteem are the riches of God's grace associated with the exceeding great and precious promises of God's Word. Instead of being surrounded by conditions of affluence, wealth and ease their circumstances are generally the reverse of these. And why is this so? Because the Lord is now choosing or selecting from amongst mankind a little flock of "peculiar people" who he designs shall eventually be joint-heirs with his Son in the Heavenly Kingdom.

"A Peculiar People."

The Lord's people are peculiar in their dress—not as respects their outward clothing, but as respects their robe of Christ's Righteousness—theirs by imputation, because of faith in the blood of Christ, faith in his sacrifice for sins. They are peculiar also in that they have a "wedding garment" which they wear continually and which they seek to keep "unspotted from the world" and which they trust by and by will admit their entrance with their Lord to the great Marriage Supper when they, as members of the Bride-Elect, shall become the Queen of Glory, Joint-Heirs with the Bridegroom.

These are peculiar also in that they love Righteousness and hate iniquity, whereas the majority of people love iniquity and are ready to indulge in it to the extent that they would not be caught or seriously injured. These, on the contrary, love Righteousness because they have come to esteem it as the character of their Heavenly Father and his will respecting them, and they have come to hate iniquity because they have learned of its injuriousness and that the Heavenly Father is not pleased with inequity, injustice, wrong in any form. These peculiar people are so desirous of pleasing the Heavenly Father that they are quite willing to be thought peculiar or strange to the world in general that they may hear by and by the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things" (Matthew xxv, 23).

"O Ye of Little Faith."

All the circumstances and affairs of life, its storms and its calms, its joys and its sorrows, its ups and its downs, its pleasures and its pains, are so ordered of the Father's providence as to give these "peculiar people" the lessons they most need, primarily to develop in them this quality of faith, and secondarily the various graces of the Lord's spirit, which can be built only upon this faith, this trust, this confidence. And as the members of this class learn to take the proper view of the Lord's dealings, learn to have faith in him, learn to note his providences and to trust his promises, proportionately it is their privilege to have peace and rest in every time of storm and distress. As the Master declares, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid" (John xiv, 27). Whoever, therefore, would be most pleasing to the Lord; whoever would be most ready for the graduating exercises at the end of the age; whoever hopes to hear the Master's "Well done, good and faithful servant," must give diligence to the cultivation of this quality of faith, a "faith which firmly trusts him come what may."

On a Tempestuous Sea.

What we have applied individually to the Lord's people may also be applied to them as a whole. Looking back over the nearly nineteen centuries since the institution of this Church by our Lord at his First Advent, particularly since Pentecost, and marking the varied experiences of these centuries, we perceive that the Church has passed over a temptestuous route in her journey to the heavenly home. Storms and calms mark the entire course, and the evidences are thickening all about us that the severest and darkest hour, the most stormy period of her entire career, is just ahead of her—just upon her, we might say. The sea, the world, is all about her and seeking to enter into her, seeking to swamp her, seeking to swallow her up.

Many of the Lord's followers already are crying to him in terror, "Master, carest thou not that we perish? Seest thou not how agnosticism, under a new name of Higher Criticism, is seeking to capsize us, to overwhelm us, to break the cable of faith by which we are anchored to the sure promises of thy Word! Master, seest thou not that the very mention of thy precious blood as the Ransom Price for sinners, the purchase price of our release from sin and death, is reviled, is belittled, is esteemed a common thing, is repudiated by those who name Thy Name! Master, carest thou not that thy Word has been so misrepresented during the dark ages of the past that today the intellectuals of the world disdain it as the teaching of doctrines unworthy of a noble intellect! Master, carest thou not that these have no reverence for thy Book and for thine own Holy Name? Master, carest thou not that thy people, thy saintly ones, are perishing in infidelity, in agnosticism; that they are losing their faith in the precious blood and in all the wonderful promises of the Word, because they see not, neither do they understand the height and length, the breadth and depth of the love of God which passeth all understanding!"

Peace, Be Still! Be Still!

To all such appeals the Master's reply is, "Have ye not yet faith?" Do ye not know that the Word that goeth from my mouth shall prosper in the thing whereto it was sent? Do you not realize that he who began the work of selecting the Church will accomplish it? Do you not know that naught could come to pass without your Father's knowledge and permission? Do you not remember the words of the Lord, "Thou couldest have no power at all against me, except it were given thee from above," except it were permitted thee of my Father (John xix, 11). Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew xxii, 29).

But what say the Scriptures on the subject? We answer that they foretell the present condition of things and give us an outlook future. They call our attention to the fact that there is a nominal Church, as well as the real one, an outward class of considerable numbers which have a form of godliness, but without the power, and a "little flock" which has the Truth and is in heart relationship with the Lord, begotten of the holy Spirit. They tell us that we have been mistaken in the past in supposing that it is a part of the Heavenly Father's plan to convert the world during this present Gospel Age; that that part of his plan belongs to the next age; that his present work is the gathering of the "elect," the "little flock," to be associated with the Redeemer as his Bride in the glorious Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." They assure us that the storm of Higher Criticism, infidelity and Evolution and general godlessness and faithlessness which we see coming, which is already upon us, will indeed be a terrible storm, the like of which was permitted in the time of trouble which closed the Jewish Age, and again in the close of the eighteenth century in the French Revolution. The Scriptures show us that the Lord intends to make a separation between merely nominal Christians and the saints—the pure in heart, the full of faith, the full of zeal, the lovers of Righteousness, the haters of iniquity. And his testing and sifting of the true wheat and its separation from the tares will be a thorough and complete work.

But we say, if the Church goes down, if the storm shall wreck the Church of Christ, will not the entire social fabric be wrecked? Shall not we all perish? But the Lord answers, "Nay verily, 'a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee'" (to injure thee). The shaking of the social, political and financial fabric, which is closely interwoven with the religious, will be something awful, according to the Scriptural pictures, "A time of trouble such as never was since there was a nation, nor ever shall be afterward," said our Lord (Daniel xii, 1). For a time fierce anarchy will follow the destruction of faith in God and in his Word—quite contrary to the expectations of the Higher Critics. Then, in due time to save the world from itself, our Lord will stand forth in power, majesty and great glory and will say to the raging waves of human passion in that tempestuous storm, "Peace, be still!" And there will be a great calm, and that calm will extend throughout the Millennial period and give favorable opportunity for the living nations to see, to comprehend, and to accept the Lord's righteous arrangements and, if they will, his gracious provisions. And it will give opportunity also for all mankind, including those who have gone down into the great prison house of death, to come under those gracious provisions.

Pastor Russell's Sermons

SOME of the more prominent topics which have been discussed in public by Pastor Russell afford such good, wholesome and attractive reading, inspiring hope and renewed energy and effort in behalf of truth and righteousness, even by many who were discouraged and on the verge of questioning the justice, love, wisdom and power of God, that many are constantly writing us for additional copies. To meet this ever-increasing demand, certain issues of PEOPLES PULPIT of the past are being reproduced in large quantities by the Bible and Tract Society as a suitable channel and up-to-date method, evidently richly blessed of God, for the spreading of the good news—the "preaching of the Gospel of the Kingdom." Any and all desirous of having a part in this blessed privilege may advise us by postal card how many papers they could judiciously distribute among their neighbors, or among more distant friends, by mail, and we shall have pleasure in seeing that they are supplied you, free of charge, in any quantity. Besides designating how many you wish sent to you, be sure to state which issue you prefer, by mentioning the subject from the following list:—

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BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

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THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

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Sin's Small Beginnings

Suggestions; Craving; Desire; Yielding; Absorption; Destruction.

Text:—*"Man is tempted when he is drawn away of his own desires and enticed. Then, when desire has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1:14, 15.*

In proportion to our intelligence we all know that sin abounds in the world; and more than this, that there are tendencies toward sin in our own flesh. The Scriptural declaration is, "I was born in sin and shapen in iniquity, and in sin did my mother conceive me" (Psalm li, 5). The explanation of these conditions is found only in the Bible, which tells us that the beginning of sin was in Eden, and that its painful influence has descended from parent to child until now, and that there was but one complete remedy for it, which is beyond our power, but provided for us by our Creator through his glorious Son, who redeemed us.

Doctrines of Devils.

The Bible is God's message to all those who are desirous of learning the Divinestandard and choosing and fighting a good fight against the wrong, against sin wherever found; but especially against sin and weakness toward sin in ourselves. The more truly we discern the true philosophies for sin and the Divine remedy, the better we are prepared to resist it—forewarned we are forearmed.

However it may be explained, the fact remains that the world of mankind, heathen and civilized, realizing sin, feels conscience-stricken and anticipates punishment of some kind for violation of recognized laws and principles of our being. Ignorance, superstition, mental unbalance and theory, supported by priestcraft, have led mankind, heathen and civilized, into a fear of an eternity of torture as a punishment for sins. This the Apostle calls "Doctrines of demons" (I Timothy iv, 1). And no doubt the demons were responsible in some measure for the deduction of this doctrine of eternal torment; because fear is one of the most powerful influences they can bring to bear upon fallen humanity as they seek to captivate them to sin. Those who have had much to do with Spiritism (thinking that they were communicating with their dead friends, but really fellowshiping with fallen angels, called demons in the Scriptures, tell us that at the beginning these "lying spirits" gained control of their wills by telling them that they should pray much, even while presenting to them alluring, sinful suggestions (I Timothy iv, 1). As a later step they tell them that everything is glorious and everybody happy "in the spirit land," and that sins of the present life are unimportant matters. Later on they prick their subjects' conscience and work upon their fears and tell them that their case is hopeless and that they will soon have them fully in their power and torment them forever. With despair come utter abandonment and a willingness to treat with the "evil spirits." This is sometimes followed by obsession and not infrequently reason is entirely dethroned and the victim becomes an inmate of an asylum.

The safeguard against all of these delusions and misrepresentations is found in a correct understanding of God's Word—the Bible. In proportion as its teachings are understood and followed the mind is relieved of those "doctrines of demons" and given a rational understanding of what sin is and of what its real penalty consists. Obedience to its instructions brings proportionate measures of harmony with God and righteousness and results in love, joy, peace and a holy spirit or disposition.

"The Wages of Sin Is Death."

Many experience great difficulty in ridding their minds of the "doctrines of demons"—that the wages of sin is eternal torment. They find it difficult to believe the Truth on the subject, which the Scriptures present, namely, that "The wages of sin is death; but the Gift of God is eternal life, through Jesus Christ our Lord" (Romans vi, 23). God's proposition is that all sinners against his just laws, after full opportunity, shall be "utterly destroyed" (Thessalonians i, 9; Acts iii, 23). The power of eternal life resides in God; and he assures us that he will not give it to any except those who come into harmony with him. Eternal life has not been thrust upon our race. It is entirely contrary to the Scriptures to assert that man must live somewhere to all eternity, either in joy or anguish. The Scriptures assure us to the contrary of this—"All the wicked will he destroy."

Our Lord declares that God is able to destroy both soul and body in Gehenna. He who alone has the power of eternal life has made no provision whereby sinners can obtain it and thus injure themselves and discredit the Divine government to all eternity. The gift of God is eternal life, and that gift will be bestowed only upon those who demonstrate a heart desire in harmony with God and acceptance of his provisions for their recovery from sin and death through his Appointed Way—Jesus Christ the Righteous. Thus we read, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but "THE WRATH OF GOD ABIDETH ON HIM" (John iii, 36).

Our Text Illustrated.

The experience of our first parents well illustrates the lesson of our text. Mother Eve's desire for knowledge should have confined itself to the Divine limitations; but she permitted it to wander disloyally. Evidently she turned over in her mind how wonderful must be the wisdom of God, and how she would like to possess as much as the serpent suggested she might have, if she would but disobey God and eat the forbidden fruit. We can imagine that she had qualms of conscience—that she hesitated to disobey. But to even stop to consider the pleasures, the advantages, the desirability of transgression was to leave her mind open to a fresh assault. The serpent's next move was to suggest to her a reason why her Creator had forbidden the eating of the fruit, namely, that God knew that this would make them wise as himself, and that he did not wish for equals in knowledge, but desired to keep them in a condition of mental slavery through ignorance. Such a suggestion should have been spurned by Eve, and was, no doubt, rejected at first. No doubt she brought forth arguments to prove the merciful kindnesses and generosity of the Creator and that such an evil, selfish and ignoble spirit as the serpent suggested could not possibly belong to her Creator. But the wrong was in giving the least countenance to these suggestions of disobedience. They should have been promptly set aside. Stopping to expostulate or reason is merely opening the door for further beguilement. In the language of our text, she was "drawn away by her own desire and was enticed;" then, when desire had conceived, the sinful act of eating the forbidden fruit resulted.

How does desire conceive? We answer, The mind entertains the desire, warms it, vitalizes it, reflects upon what advantages or pleasures would result; enters into and enjoys those forbidden pleasures mentally. Thus Mother Eve reflected that no doubt the forbidden fruit was specially delicious to the palate, luscious; more than this, that the enlightenment of mind would bring to her vistas of thought far beyond anything she and Adam had ever previously imagined. Thus her desire for knowledge conceived and gradually, perhaps in moments, perhaps in hours, perhaps in days, developed more and more the thought of the joys and pleasures to result from the act of disobedience—until practically the whole of life was absorbed in this one desire, and everything else of her glorious and proper blessings on every hand was practically forgotten and ignored. Finally the irresistible moment came. She took the fruit. She ate it; sin was born, and the wage of death would follow in due course.

The main thing to be noticed is that the admission of evil desire into our hearts, into our wills, is the beginning of sin—the conception of sin. After the conception it is only a matter of time until it shall be born, unless in some manner that sinful desire be quenched, be killed. Even then it will be with serious consequences that the wrongly conceived sin will be gotten rid of. The lesson is, as the Apostle suggests in the text, the keeping of our hearts, our minds, so the desires shall not conceive therein. This means a loyalty to God and to the truth and to righteousness, about which the world in general knows little. It means that many kinds of desires and ambitions may be begotten in the heart and lead on to one kind or another kind of sinful development. Let us then hearken to the Lord, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs iv, 23).

Eternal life or eternal death is the issue, not eternal happiness or eternal misery. True, under God's provision, all who get eternal life will thereby get eternal happiness; but all who fail to get the eternal life or happiness in God's provision will get eternal death, the Second Death, utter extinction. As St. Peter declares, they shall be "as brute beasts, made to be taken and destroyed" (II Peter ii, 12). And St. Paul says, "They shall be punished with everlasting destruction from the presence of the Lord"—not with everlasting torment (II Thessalonians i, 9).

Divine Forgiveness of Sin.

We have seen how sin entered, and that its wage or penalty of Divine decree is death—extinction. And we have seen that mental, moral and physical imperfections are merely elements of our dying process. If this were all that the Bible had to tell us, it would be valueless to us, for why philosophize over a fact if it could not in any sense or degree be avoided? If there were no hope, as the Apostle suggests, we might as well eat, drink and be merry and make no attempt specially to strive against sin, and thus to bring ourselves into conflict with the weaknesses of our own natures and our evil environment. But, as the Scriptures declare, "There is forgiveness with thee, that thou mayest be feared" (Psalm cxxx, 4). The very fact that God has provided the forgiveness and made possible an escape from the original death sentence and return to his favor—eternal life—makes life worth living and puts a new ambition, a new hope, a new energy into all those who come to an understanding of it.

If we were dealing with fallen men like ourselves instead of with God, we might say that some men would change their word and others would not. But when we think of the unchangeable God we feel convinced that the sentence he once pronounced must stand. The great Supreme Judge of the Universe, in the findings of his own court, will not retract his just sentence, "Dying, thou shalt die." Hence we would not be inclined to expect eternal life from him who declares against us as a race that "the wages of sin is death."

That philosophy once seen is convincing to the last degree. Briefly stated, it is that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" because all except the first man were sinners by heredity (Romans v, 12). In other words, the sentence of death was pronounced only against Father Adam. Everybody else who dies merely shares in his sentence under the natural laws of heredity. Then God condescendingly explains to us the philosophy of how that one man's sins being met, the merit can be made applicable to all of his posterity, so that the death of one righteous man could satisfy the claims of justice against the race as a whole.

The Wonderful Story.

But we inquire, where could the one man be found who would be willing to surrender his own life for that of Adam and his race? And if such a generous man could be found how could he, as a member of the condemned race, be acceptable to justice as man's Ransom Price? The Scriptures again explain that no such man could be found among Adam's race, and that therefore God so loved the world that he gave his Son to be our Redeemer. Then the query comes, Would it be just for God to give his Son? And the answer is Scripturally given, that

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in Vol. I, No. 7, of PEOPLES PULPIT. Send post-card for free sample.

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Paradise Regained

The Tree of Life in the Paradise of God.

Text:—"Verily I say unto thee today, Thou shalt be with me in Paradise."—Luke 23:43.

Paradise is another name for the Garden of Eden, the abode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re-established—not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is his footstool, and he assures us, "I will make the place of my feet glorious"—"in due time." How this will be accomplished is the Gospel message.

The Divine promise to Father Abraham, that all the families of the earth should yet be blessed through his Seed, includes the thought of man's full restoration to Divine favor—as before he sinned and before he fell; before Paradise was lost; before man came under the curse or sentence of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under his wise ministration, using their nation as his instruments, the Divine Law would extend to all and, by bringing all people into harmony with God, would gradually bring back all to the Paradise state.

The Garden of the Lord.

It was in full harmony with this expectation that the dying thief asked the Lord to remember him when he would come into his Kingdom, the Kingdom whose dominion would establish righteousness in the earth, and thus convert the world, under Divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request would be granted—the thief would yet be with him in Paradise. Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished.

It is not the Divine intention to make of the nation of Israel God's Kingdom in the highest sense of that word, though it will be actively identified with the heavenly Kingdom as its earthly representative. God is selecting during this Gospel Age a new nation, Spiritual Israel, from every nation, people, kindred and tongue. At our Lord's First Advent and subsequently he gathered from Israel such as were saintly and ready for the Kingdom; and since then he has been taking out from other nations enough to complete the foreordained number of the "elect" Church. These will constitute the Kingdom *per se*, and it cannot be set up or established in power until this election or selection shall have been completed and the "elect" "changed" or glorified on the spiritual plane by the power of the First Resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man, as the reward of his obedience to the rules of Emmanuel's Kingdom during the Millennial Age, but it also applies in a figurative sense to the glorious and heavenly position which God has in reservation for the Church. Thus we read in the Book of Revelation that the Lord has promised to the overcomers of the Church that "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Revelation ii, 7).

The World's Regeneration.

This is a grandly beautiful and symbolic message and promise assuring us of the happiness and heavenly bliss in eternal life conditions of all who are faithful followers of Christ in the present age—walking in Jesus' footsteps in the "narrow way." The Book of Revelation pictures the history of this Gospel Age down into the Millennial Age and shows us Paradise re-established with the Heavenly City, the glorified Church, as its center or capital. The River of Life is pictured as flowing from under the Throne. On either bank of its crystal waters of Truth and grace grow the trees of Life, after the manner of Eden of old. The future state will all be Paradise. The completeness of blessedness will first be manifested in the Church on the spiritual plane, and, secondly, it will be manifested in the Ancient Worthies on the earthly plane—perfected Abraham, Isaac and Jacob and all the holy prophets, the earthly representatives of the heavenly Kingdom. Gradually the paradisaical condition shall fill the whole earth. The wilderness shall blossom as the rose and the solitary places shall be glad and streams shall break forth in the deserts, as we read in Isaiah xxxv. The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy, as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may hear and see the goodness and mercy, the justice and the love of our God. The willing and obedient shall eat the good of the land, but the evil doers shall be cut off in the Second Death. Gradually the boundaries will be spread abroad until, in the end of the Millennium, they shall include the whole earth. Gradually the numbers enjoying Paradise shall increase until, in the end of the Millennium, the entire race of Adam shall experience this blessed privilege of God's love and mercy through Christ.

St. Paul, like John the Revelator, was caught also to Paradise in vision and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolical hints or suggestions respecting the glories of Paradise restored.

Redemption Through Christ.

We have already noticed that Paradise was lost by sin through disobedience of the heavenly command. Life and Eden bliss and Divine favor and fellowship were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us any more than for the brute beast, for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death we find many of the human family really more degraded than the brute creation and apparently less worthy of Divine favor. But God, rich in mercy, in the great love wherewith he loves us, provided for mankind a recovery from the sentence of sin and death, while he has made no provision for future life for the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned the redeemer must be a man. Because the penalty was human death, the perfect man must die for the sinner's release from the death sentence—to uplift the willing out of sin and death conditions up, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But, in the Divine arrangement, as Adam had involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great Work of Messiah will therefore be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restoration, St. Peter tells us, has been spoken of by the "mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at his Second Coming (Acts iii, 21). But the Divine Plan changes not. Sin is still objectionable to God, will always be so. And the Divine sentence is that no sinner may have eternal life; hence the offer of Divine Grace is merely that all who will may have Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. But these things will be accomplished only in those who are willing and obedient. Only such shall eat the good of the land—the fruits of Paradise (Acts iii, 23).

Furthermore it is the Divine arrangement, and a just one, that any good and noble deed of the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up in the full perfection of earthly life. Correspondingly every wilful sin, every violation of conscience and principle, works a defilement and impairment of manhood, which, likewise, will have its effect in the future life in the difficulty of rising out of degradation to the heights of Divine perfection and approval and everlasting life. If all mankind could appreciate these facts what an influence it would have in restraining, governing and developing self control and true manhood!

The Divine Program.

Does some one inquire as to why he who redeemed Adam, his Eden home, and all his race, and who proposes a restoration of all—why he has not begun this restitution work during the eighteen hundred years since the sacrifice of himself? The Scriptures answer that another feature of the Divine program is being carried out. The Lord is gathering the "elect" Church from Israel and all the nations to be Messiah's assistants in his Kingdom and the gracious work of uplift—resurrection—restitution. This "elect" Church class first selected is in the Scriptures called "A first-fruits of God unto his creatures" (James i, 18). The world of restored humanity will be the after-fruits.

The Scriptures exhort such as in the present time are blessed with the hearing ear to give heed to the special invitation of the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship that is now being tendered to a very select class. He that hath an ear let him hear. He that hath an eye let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice therein with the blessed opportunity. Let us seek indeed to make our calling and election sure to this heavenly estate of glory, honor and immortality and joint-heirship with our Lord, the King of kings and Lord of lords!

Christ's Atonement.

Both of the thieves, crucified with our Lord, lost their right to the original Eden or Paradise of God through father Adam's disobedience, as did we all. Both of those thieves were "born

He set before his Son a great joy, a high reward, and that the Son, fully in accord with his Father, delighted to do his will"—"For the joy that was set before him, endured the cross, despising the shame" (Hebrews xii, 2). We are assured that the reward for this great transaction is a great one. The Apostle, after describing how our Lord, our Redeemer, first left the glory of the heavenly estate and humbled himself to take the human nature and was then found obedient unto death, even the death of the cross, then adds, "Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians ii, 9-13).

"Ye Must Be Born Again."

As we were all born in sin as the children of Adam, all must be born again if they would become the children of God. Many have failed to notice the Scriptural teaching that out of our race God intends to produce two families of sons on different planes of being. The one class, begotten and born of the spirit, will be resurrected, be born spirit beings, like unto the angels. The other class, begotten again to human conditions, will experience resurrection (Acts iii, 19-21) favors, by which they will be recovered from sin and death conditions and ultimately come to human perfection and righteousness. These will not be like unto the angels, but be like unto Adam in his sinless condition before the condemnation. The curse will be removed not only from these, but also from their earthly home, which will then become as Eden, the garden of the Lord—Paradise restored. Our Lord pointed out the time of the world's regeneration, in full harmony with St. Peter's words above cited, saying to his disciples, "In the regeneration ye that have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew xix, 28). The regeneration time, or resurrection time, has not yet come; hence the apostles are not upon the thrones of Israel; but instead, the twelve tribes are still under the Gentile domination. And Gentile domination, in Scriptural language, means the times in which Satan is the Prince of this world, "Who now worketh in the hearts of the children of disobedience."

The apostles are not to sit upon the twelve thrones of Israel until the Second Coming of our Lord and the binding of Satan and establishing of the Kingdom; hence the time of Restitution, or times of Regeneration, for mankind are yet future. When that happy day shall have fully dawned it will mean a sweet release of the world from the power of sin and death, to which all but the saintly few are now in slavery. In the Jewish order of reckoning time, night came first and day afterward. Thus the world has already been passing through a night time of darkness, ignorance, superstition and sorrow, the results of sin and death. But the redeeming merits of Jesus have provided the Millennial Day, which will soon be ushered in and chase away forever the shadows of sin and death. No wonder the poet sang,

"O, hail happy day
That speaks all sorrows ending!"

The Psalmist refers to the same glorious day, saying, "Weeping may endure for a night, but joy cometh in the morning."

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

in sin and shapen in iniquity, in sin did their mothers conceive them," as with us all. Both of those thieves were redeemed by the precious blood of Christ, as were we all; for "Christ Jesus, by the grace of God, tasted death for every man;" "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." Thus, as we have seen, the Redeemer has made provision for both of those thieves, as well as for all of us—all of Adam's race—to be recovered from the sin and death conditions of the fall and to be restored to Paradise. The Church now called during this Gospel Age may reach the spiritual Paradise or highest condition of holiness and happiness. The two thieves and the remainder of mankind will have their opportunity during the Millennium. Their opportunity will be for a return to earthly life and perfection and happiness and an earthly Eden—world wide. How much grander a work will thus result from our Lord's death than we had previously supposed!

Let none suppose, however, that those two thieves will enter Paradise on the same footing. While both were guilty of robbery, they evidently were dissimilar in the condition of their hearts. The one was hardened, as evidenced by the fact that he could speak thus rudely to the Redeemer, whose face bespoke gentleness, purity and innocence of crime. Such cruelty implied a deep degradation of mind—implied that he was sin-hardened. And yet we must remember that others of the multitude standing by used similarly cruel language. And we must remember that there are many thieves who are not caught and many, perhaps, as morally wrong, as evilly intentioned, who, for fear of the consequences, never committed the wrongs. We can even suppose that some of the scribes and Pharisees and Doctors of Divinity of those days were in God's sight much worse than the impenitent thief—murderers at heart and in deed. Yet of the latter St. Peter declares, "I wot, brethren, that in ignorance ye did it, as did also your rulers," when you crucified the Lord of glory.

An Earthly Paradise.

Ignorance and superstition and inherited depravity all bore down upon the impenitent thief to a degree which we are not capable of properly estimating. The Lord will judge him—both thieves—all mankind. The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that penitence and mercy to our Lord in his distress. Our Lord declared that even a cup of cold water given to the least of his disciples will have its reward. Surely it will be in harmony, then, that the penitent thief will have a reward for his defence of the Master.

The penitent thief manifested not only sympathy but honesty and it is entirely in keeping with the general teachings of our Lord's Word that the honest-hearted and the merciful have special blessings. Those blessings cannot reach them in the grave and it is not always that they reach them in the present life. Virtue is not always its own reward. Our Lord declares the Truth on the subject, assuring us that such shall be "recompensed in the resurrection of the just." That is to say, when the just, the justified, the Church, shall be resurrected in the First Resurrection and when then the heavenly Kingdom shall be established amongst men and the general awakening of the world from the sleep of death shall gradually follow—then every good and every evil word, every good and every evil act, will be recompensed—in Paradise. Let us be glad and rejoice that the Divine arrangement is an earthly Paradise, possible to every member of the race, and a heavenly Paradise, possible to every member of the spirit-begotten Church, and that the alternative of Paradise is not eternal torment, but everlasting destruction—the Second Death.

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The Coming Kingdom

Text:—"Thy Kingdom come, thy will be done on earth as it is done in heaven."—Matthew 6:10

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray." The fact that our Lord instructs us to pray for his Kingdom to come, implies several things. (1) That it was not already here. (2) That it is part of the divine provision that in due time the Dominion of the Highest shall be established among men. (3) That this is one of the chief desideratums for God's people and for humanity.

Our Lord's Parables.

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this Kingdom thought. The majority of them open with such expressions as, "The Kingdom of heaven is likened unto," etc. If we keep in memory that it is a Kingdom of priests that is to be established, otherwise called a Royal Priesthood, all will be plain. Our Lord Jesus, after he had paid our ransom price, after he died the just for the unjust, as our sacrificing High Priest ascended up on high to be our King; to be a Priest upon his throne. And similarly he is now calling for an under-priesthood, willing to follow his example of self-sacrifice in the present life. These in due time he will glorify with himself, giving them a share in that Royal Priesthood as Priests upon the throne of the Millennial Kingdom. Thus he promised, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Revelation iii, 22).

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in his great Kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would soon be to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the Church's experiences, not only in the future, but especially in the present time of development and preparation and testing—picturing the trying experiences necessary for attaining the Kingdom. In other words, the Church, while on trial, is the embryo Kingdom, the probationary Kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "Kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to his Truth, to all who are his—to the extent of laying down their lives for the Truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the Kingdom." Note that the ripe wheat developed from that sowing is denominated the children of the Kingdom. Note that the gathering of the wheat into the barn—by the resurrection change, to the heavenly state—is still associated with the thought of the Kingdom in the words, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now they are exhorted to shine forth their light as tallow-candles, that they may "show forth the praises of him who called them out of darkness into his marvelous light." If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with tne glorified faithful in the Kingdom which will shine forth as the sun.

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught separated, and those *suitable for* the Kingdom are represented as gathered in baskets, while the unsuitable are represented as being cast back into the sea.

Notice the parable of the pearl of great price, which represented the Kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed; that thus the Lord's followers who desire a share in his Kingdom are to reckon that no sacrifice is too great to make to attain that blessing—indeed, they are to know that the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investure in authority to be the great King of earth, the sovereign of the Millennial Kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one, Have thou dominion over two cities; to another, Have thou dominion over five cities; to another, Have thou dominion over ten cities. Note that this giving of the *Dominion* to his faithful servants signified their sharing with him in his *Kingdom* at the time of its establishment at his second coming.

The Kingdom In Glory.

Note the parable of the sheep and the goats, which pictures the Millennial Kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew xxv, 31). This is unquestionably a picture of the Millennial reign of Christ, and his dealing with the world. When that time shall come, the elect Church, the Bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" (I Corinthians vi, 2.)

The prophecies of the Old Testament Scriptures abound in testimonies respecting the blessing which will come to the world during the reign of Messiah's Kingdom. The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom—that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed his plan; he has merely introduced first of all another feature of his plan not previously revealed, styled by the Apostle Paul "the *mystery* of God." This *mystery* is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general, to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal Priesthood"—the Church, the Bride, the members of the Body of Christ as a Spiritual Israel. When this Kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the vail on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that everyone who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the Apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob and all the prophets and other faithful ones enumerated by St. Paul in Hebrews 11th chapter. These, having demonstrated their faith and willing obedience to do the Lord's will, have this testimony, "that they pleased God." These Ancient Worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in "the first resurrection," these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord's blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mount Zion; as we read, "The Law shall go forth from Mt. Zion, and the Word of the Lord from Jerusalem" (Micah iv, 2) for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that Kingdom for which Israel has so long waited and hoped, its mercies dispensed through these Ancient Worthies will first appeal to the nation of Israel, and subsequently to all people of all nations, as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, "And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah iv, 2).

The Gospel Age Parenthetic.

It may help some to think of this Gospel Age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the *spiritual seed* of Abraham—Christ and the Church (Galatians iii, 29). As soon as this work of developing Spiritual Israel shall be completed, and the "little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations, for their blessing.

Note how distinctly this matter is set forth in Romans 11th chapter. There the Apostle notes the rejection of natural Israel, and how it was foretold by the Prophets Isaiah and David—that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented the Jews. He points out that nearly all the branches were broken off—because of unbelief—and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in Vol. I, No. 4, of PEOPLES PULPIT. Send for free sample copy.

age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken off Jewish branches, so that eventually the olive tree would have the full number of branches definitely foreknown and intended—a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity) and the remainder of that spiritual olive tree, branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the "one new man" mentioned by the Apostle, whose head is Christ, and whose members are partly Jewish and partly Gentile, transformed, renewed (Ephesians ii, 15).

Ignorant of This Mystery.

Continuing his discussion of the subject, in this same chapter, St. Paul says, "I would not, brethren, that ye should be ignorant of this *mystery*, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life. Israel will be *saved from the blindness* and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah, the Head, and the Church, his Body—composed of overcomers, some of whom once were Jews and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of his Millennial Kingdom will be upon natural Israel, from whom the Kingdom was taken away, and to whom the earthly phase of the Kingdom will be restored in the hands of the Ancient Worthies, who will be the earthly representatives of the heavenly Kingdom. The Kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind; as it is written, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God" (Luke xiii, 28).

He Must Reign Until—

The object of our Lord's reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, "the prince of this world," to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time—for a thousand years. The Scriptures clearly intimate that the work of havoc caused by the reign of Sin and Death during six thousand years—from Adam to the second coming of Christ—will be fully offset by the one thousand years' reign of the Kingdom of Righteousness. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen, all who grieve to see the Divine will and standards violated, all who love righteousness and hate iniquity, and realizing that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ—divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father—the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ "must reign until he shall have put down all insubordination"—everything contrary to the divine will, everything sinful; until he shall have uplifted mankind out of the miry clay and the horrible pit of sin and death.

This is the thought brought before us by St. Peter saying, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until *the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 19-21). These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life, and joy, and peace, for all who will receive the Lord's favors upon his terms

THE NOMINAL CHURCH

The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
The way you walk is a narrow way,
But mine is amply wide."

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasting were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay,
To sit in their pomp and pride;
While the poor, who were clad in shabby array,
But seldom came inside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine;
My children dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "No doubt you are right, sir;
Henceforth I will do as you've said."
Then the sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and my goods are increased,
I have need of nothing or aught to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said aside—
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church
From Him who sat on the Throne,
"I know thy works, and how thou hast said,
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before my face:
Therefore, from my presence, I cast thee out,
And blot thy name from its place."

"SANCTIFY THEM THROUGH THY TRUTH"

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

THIS PUBLICATION, SEEKING TO UPHOLD GOD'S WORD AT ANY COST, SEEKS TO SHED ABROAD "THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, AS IT SHINES IN THE FACE OF JESUS CHRIST OUR LORD"

It is not sufficient that we go back a few centuries for the true light on God's Word. We must go clear back to the words of Jesus and the Apostles and the Prophets. Their teachings were quickly lost in the great falling away foretold, and only of late have we the Bible-Study Helps necessary to our full enlightenment. These are God's gifts at the opening of the New Epoch called the Millennium. The electric light and other wonderful blessings of our day are from the same "Giver of all good."

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We urge that you read these STUDIES, yea that you study them, if you would have the greatest blessing imaginable by a Christian in the present life. Never mind the fact that some dear Christian people speak evil of this work as many spoke evil of our Master and his words. They are prejudiced, blinded, like Saul of Tarsus of old. In ignorance they oppose, not having read. Hearken to the words of C. T. SMITH of *The Atlanta Constitution*, which we heartily endorse:—

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

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THY WORD IS TRUTH

THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

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VOL. I — NEW YORK CITY — NO. 10

Sin Atonement

Better Sacrifices than those of Bulls and Goats

"*Without shedding of blood, there is no remission.*"—*Hebrews 9:22*

An increasing realization of imperfection, of sin, is general. We were all "born in sin, shapen in iniquity: in sin did my mother conceive me." A general realization of this fact prevails amongst intelligent people. Whether the how and the why, the philosophy of the matter be discerned or not, the fact is recognized. However we may theorize that the same Creator who made the angels pure, happy, holy, sinless, also made us, we nevertheless are aware of the fact that we are not pure, holy, sinless, undefiled. Righteousness should not, however, be considered the phenomenon, but the original, proper condition of things. Sin is the phenomenon, the peculiarity, the disorder—the disarrangement of the proper order which previously prevailed and by right should everywhere prevail.

Nowhere in the world do we find any explanation of present conditions that is satisfactory to us, except in the Bible, which teaches that God's Work is perfect; that he made man in his own image and likeness; that sinful ambition brought in rebellion against the Divine regulations and that present disorders are the result of that rebellion—human degradation, mental, moral, physical—dying—death.

It is true that human philosophy has sought to solve the question of man's condition of sin and imperfection aside from the Bible. Its claim is that the Bible record is untrue; that man was never perfect; that man never fell from perfection into sin and death; that man, consequently, needs no Savior from sin and death and no restitution to original perfection—to original Edenic perfection. Its claim is that if there is a personal God, he is not exercising any special powers, but merely allowing so-called Laws of Nature to operate.

It claims that in the surging of the salt waters of the ocean photoplasmic life was generated, and that the microscopic germ polly-wogged and evoluted into a thousand different forms—worms and snakes, fish and whale, beasts and birds and reptiles; and that finally one division of the pollywog family attained to monkeyhood, and gradually getting used to stand on his hind legs, became a man. It ignores, if it does not deny, sin and its downward tendencies, which we all know afflict the human family and must be struggled and fought against. It denies the need of a Savior, an Advocate, a Mediator; and it holds that each generation of humanity dying, helps onward the succeeding generation to grander development and that eventually human perfection will be attained by the evolutionary process, by man's own exertion, regardless of whether there is a Creator or not.

We can only assume that this Evolution theory found friends and advocates because the Bible teaching has been so grossly misunderstood. It has been misrepresented as teaching that practically all of the human family were born under a Divine sentence of eternal torture and that only the few reached in the present life by the Gospel can by faith in the Savior and by a thorough-going conversion to saintship escape eternal torment and gain eternal blessing. Thinking people, not surmising that the Bible is misrepresented by its own friends, by the creeds in general, have looked about for a substitute. Evolution, although quite unsatisfactory to them, furnished the only substitute they could think of, while it ignored the Bible.

What the Bible Teaches.

Now as the electric lights supplant the tallow dip, concordances and other Bible study helps assist us to a proper understanding of God's Revelation. One Scripture throws light upon another; and thus gradually the errors of gross darkness and superstition which prevailed so generally in "the dark ages" flee away, and the Lamp of Divine Truth gives forth a brilliant ray which fully satisfies our heads and hearts, and glorifies our Creator.

In the light of this newly-trimmed Arc-light of Truth, God's Word, we may now see that the real penalty for sin is not a coming eternal torment at the hands of fire-proof demons, but instead the reign of sin and death. Now we may see how disobedience on the part of Father Adam brought upon him a death sentence, a dying condition, and that these, transmitted from parent to child, have increased the calamity, century by century, until today, amongst the most civilized, one out of every one hundred and fifty adults is in an insane asylum,—mentally dead to the extent that he is unable to care for himself. Millions more of our race are in prisons and penitentiaries because of moral blemishes, because "born in sin and shapen in iniquity," they have inherited vices which have been accentuated by association with each other. All over the world, too, we have hospitals and infirmaries and cemeteries. The reason is exactly what the Word of God teaches, namely, "The wages of sin is death." "The soul that sinneth it shall die." The great disease of sin, started by our first parents in Eden, has spread as a plague amongst all their children, blemishing some specially in one particular and some in another, but corrupting the whole and bringing death to all.

Sin Atonement.

Our minds agree to the foregoing. We agree, too, that it is proper that the Almighty God should be a just God, that Justice should be "the foundation of his throne," his Government. We inquire as to what is possible in the way of sin-atonement, by which original sin might be offset and Adam and all his race, who fell through disobedience, might be brought back to Divine favor and be made again holy and happy, as the angels, and recipients of Divine favors, including eternal life. The Scriptures answer this inquiry, telling us that we are right in feeling that we are sinners; that we are right in believing that Divine Justice must be met before reconciliation can be effected. But they tell us that God has moved first in this matter—that he did not wait for man to appeal to him for mercy, but that, "while we were yet sinners," he sent his only begotten Son to be our Redeemer, to bring us back into harmony with God. The Old Testament is full of assurances that God's mercy will ultimately be manifested to mankind through that Redeemer and through the nation of Israel, upon which he would confer the special privilege and honor of bearing the Truth to every other nation. The New Testament contains the record that when our Redeemer came, the world and his own nation knew him not. It tells that, in crucifying the Redeemer, the people of Israel really fulfilled the Divine intention as foretold through the prophets; that they thus slew the great sin-offering, "The Lamb of God, which taketh away the sin of the world." And as we learn how to bring the various testimonies of the Scripture into harmony with each other, they tell us that the Redeemer, before blessing Israel, will accomplish another work not generally known—the gathering of Spiritual Israel. This the Apostle styles "The mystery of God."

The Restitution of All Things.

The result of sin-atonement and the return of man to God's favor would not mean a changing of men to spiritual beings, nor the giving to mankind of a heavenly home, but rather restitution. The Eden home first provided for Father Adam was Paradise, but it was lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and enlarge it, making it world-wide, the home for not only Adam, but his now multitudinous progeny of Twenty Thousand Millions. The Scriptures abound with promises that Israel shall be re-gathered and restored to Divine favor and be made the instrumentality of the Lord in spreading the blessings to other nations. The Scriptures tell us how the paradaisaical condition shall be brought about. They explain that the wilderness shall blossom as the rose and the solitary place be glad. St. Peter points us down to the Second Coming of Christ for the fulfillment of all these great restitution promises. He tells us that then will come to earth "times of refreshing." He assures us that the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world has begun will then find accomplishment (Acts iii, 19-21).

Better Sacrifices Than Those.

But now we inquire why this delay in bringing in the "times of refreshing," the "times of restitution." Why did not the great Redeemer begin at once to accomplish the work secured by his death at Calvary? How can he bear to delay, since he loved the world so that he died for all, and since he fully admits that the whole creation is in pain, waiting for the great deliverance made possible by his sacrifice (Romans viii, 19-22)?

The Scriptures answer the question. They tell us that the gathering of the elect Church during this Gospel Age as a feature of the Divine program must precede the bringing of restitution blessings to the world. They tell us that God has imposed special crucial tests upon those now called and chosen. Their invitation is to joint-heirship with Christ in a heavenly or spiritual nature, and to a share with him in the Millennial Kingdom and glory, and in the work which these will accomplish for the world. The Scriptures tell us that those who will be accounted worthy of this exaltation to glory, honor and immortality, will first be required to prove their loyalty to the Lord to the extent of sacrifice. This does not mean a putting away of sin, for that would not be sacrifice. It does mean the laying down of earthly rights and privileges, after the manner and example of the Redeemer, who knew no sin. Believers are exhorted thus to sacrifice. The Apostle says to them, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service" (Romans xii, 1).

Many Scriptures inform us that God has attached the glories of the future to the sufferings of the present and that "if we suffer with Christ we shall also reign with him" and "if we be dead with him, we shall also live with him." Thus we see this entire Gospel Age is a period of sacrificing. Our Lord began the sacrificing, and in accepting believers as his members, it is on condition that they will be sanctified, separated from the world, and present their bodies living sacrifices. Thus the saints throughout this Gospel Age have been suffering with their Lord and Head and, as St. Paul declares, "filling up that which is behind of the afflictions of Christ" (Colossians i, 24). The merit is in the sacrifice of their Lord, but he passes that merit through the believers of this Gospel Age, to the intent that they may share in the glories and honors of his Millennial Kingdom, which will be established as soon as the last member of "his Body" shall have finished the sufferings of the Christ.

St. Paul, after pointing out the typical sin-offerings under the Jewish arrangement, shows us that the sacrifices of Christ and the Church are the antitypes of these sin-offerings—offered year by year under the Jewish economy. Those he styles the "better sacrifices than these" (Hebrews ix, 23).

The Day of Atonement.

We are at the time of the year when our Hebrew fellow-citizens are accustomed to celebrate their great Day of Atonement. They celebrate it, however, in a meaningless manner. Those of them who are acquainted with the facts know that the whole procedure is a farce. In the confusion which God has permitted to come upon them they have no Priest. Since their rejection of Messiah their priestly records are lost, so that no Jew in the world can make claim to the position of High Priest or dare to perform the functions of High Priest in connection with the Day of Atonement sacrifices. They have no Tabernacle or Temple, nor dare they erect one; for if one were consecrated, an unauthorized priest would risk his life in attempting to pass through the Second Veil into the Most Holy.

As a consequence our Hebrew friends deserve our sympathy. The tenth day of the seventh month was their appointed Day of Atonement. By the sacrifices of that day, properly performed, reconciliation for their iniquities was made for the ensuing year, at the end of which they would again become unclean and need another Atone-

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in Vol. I, No. 7, of PEOPLES PULPIT. Send post-card for free sample.

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Spiritual Israel, then Natural Israel

"If ye be Christ's, then are ye Abraham's Seed, and heirs."—Galatians 5:23

ment Day. As the Apostle says, the arrangement God made for them for the forgiveness of sins was "year by year continually," and the yearly repetition indicated that the sins were not really cancelled, but merely covered for the year.

It is a part of Divine providence that our Hebrew friends have no Priest and that no sin-atonement sacrifice is possible. Now when the anniversary of the Day of Atonement comes they bemoan their sins and fast and pray; but they have no Priest to offer the bullock of a sin-offering and then to take its blood into the Holy and Most Holy and to sprinkle the same for the cleansing of the priestly tribe. They have no Priest later on to come and take the goat's sin-offering and do with it as he did with that of the bullock, taking its blood into the Most Holy and sprinkling the Mercy Seat for all the other eleven tribes of Israel. The Priest does not come out of the Holies to bless them, as of yore, and to tell them that their sins are forgiven through the merit of the sacrificial blood. No! After waiting the entire day, and knowing that they have no right to offer the blood, having no Priest, no Advocate, no Intercessor, no Sin-bearer, at the close of their Atonement Day they endeavor to be cheerful and happy and to suppose their sins forgiven; or, rather, they endeavor to forget all about the matter in worldliness.

The Antitype of This.

Would that all our Hebrew friends, as well as all Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner. Its antitype is this Gospel Age. At the beginning of this antitypical Atonement Day our Lord Jesus offered up himself—the antitype of the bullock (Lev. xvi). When he ascended up on high, he applied the merit of the sacrifice to the antitypical Levitical tribe—to the household of faith of this Gospel Age, for the Royal Priesthood. Since Pentecost the second part of the Day of Atonement sacrifices has been in process. "The Lord's goat," antityped by the Church, has been in process of sacrifice. The great High Priest has been accepting consecrated believers as members of his Body and has been seeing to their sacrificial sufferings. "Now is the acceptable time" for such sacrificing.

This procedure has gone on for now nearly nineteen centuries and, according to our understanding of the Scriptures, is nearly complete. Soon the last "member of the Body of Christ" will have suffered with his Lord and Head. Soon the blood of this secondary sacrifice will be sprinkled in the Most Holy on the Mercy Seat—the blood of the members of Christ. Jesus' blood passed through them. Soon the acceptance of it as the pardon price "for the sins of the whole world" will be acknowledged by the Father. Soon the great High Priest, Head and members, will come forth, clothed in the glory, honor, dignity and power represented in the garments of the typical high priest of Israel, and will bless the world. Soon will come the time for the lifting of the hands of the Priest, the display of his power. Soon as a result the blessing will fall upon all of the people—upon natural Israel first. Soon will shouts of rejoicing arise from the people as conditions of sorrow and pain shall pass away, giving place to praise, as men shall seek to glorify God and to lift up holy hands in his service.

The issues of life, death and a hereafter are all in the power of the Lord He took counsel of none of us, and holds himself fully responsible, declaring that all of his purposes shall be accomplished, and that his Word that has gone forth shall not return to him void, but shall accomplish that which he pleases (Isaiah lv, 10, 11).

He owed us nothing in the beginning, and will be under no obligations to us in the end. We are his debtors for all that is profitable or enjoyable. He is a rich King and Father and is able and willing to do exceedingly abundantly for us, his creatures—more than we could have asked or thought.

But he has his own way for doing this, which, in the end, will be seen to be the best way. "His ways are in clouds and darkness," writes the prophet; and the poet answers, yes,

"God moves in a mysterious way
His wonders to perform."

The Gift of God.

Eternal life is "the gift of God" for all of his creatures who will take it on his terms; and for all others he declares, "The wages of sin is death"—the blotting out of life. And who cannot see that this arrangement to destroy all who will not use life in accord with the Divine will, is really a mercy? To perpetuate life opposed to his will and law of righteousness would be a disgrace to God and an injury to the holy as well as to the unholy. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty—death. As he purposed before the foundation of the world, he in due time sent his Son to be "The Lamb of God which taketh away the sin of the world." As such Jesus died, "the just for the unjust," "tasting death for every man" (Hebrews ii, 9). This glorious purpose God set forth to Father Abraham in his oath-bound covenant, of which the Apostle writes in Hebrews vi, 13-20.

The context shows distinctly that the Apostles and the early Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the Body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham—more for our comfort than for his.

Note the Apostle's words: "That by two immutable things (two unalterable things), in which it was impossible for God to lie, we (the Gospel Church) might have a strong consolation, (we) who have fled for refuge (to Christ), to lay hold upon the hope set before us."

Assurance of Almighty's Oath.

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, which gave double assurance of its certainty of accomplishment; but the Apostle intimates in the words quoted, that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage Spiritual Israel—to give us a firm foundation for faith.

God well knew that, although 3,000 years from his own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that he would stoop to his fallen creatures and, above all, that he should condescend to give his oath on the subject.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of his consecrated people of this Gospel Age are declared to be his joint-heirs in that promise, which is not yet fulfilled. For its fulfillment, not only the Church is waiting, as the Bride or fellow-members of the Body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally, the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfillment of that oath-bound promise or covenant (Romans viii, 19-23).

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfillment of this promise, will be anxious to know what are the terms of this Covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that he would promise and then back his word with an oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope.

How can this hope be an anchor to our soul in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the Adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

God Foresaw the Present.

This is the pitiable condition of many of God's true children; for they are merely babes in Christ, using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and the power of his might;" that they might have on the whole armour of God—helmet, breastplate, sandals, sword and shield—and be able to quench the fiery darts of the Wicked One; able also to help the weaker ones in this day when the Adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word.

Need I quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage for our souls?

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of the Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Galatians iii, 16-29. Here he declares the matter expressly, saying: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

"The Seed of Abraham" is the Gospel Church, with her Head, the Lord Jesus; as the Apostle states again saying: "We, brethren, as Isaac was (typified by Isaac), are the children of promise" (Galatians iv, 28). It follows that the Seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age—the harvest time of which we believe we are now in.

But what a wonderful thought is involved in this plain interpretation of the Divine Word! It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the millennial bessings to all the families of the earth. Let us examine these three hopes: The hopes for these three classes center in this great Oath-Bound Covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us, namely, strong consolation—strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless the glories to follow have been granted much more space in the Divine Revelation than the sufferings of the present time. The implication suggested by the Apostle is that when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and instead a great pall hangs over the future in the minds of many of the Lord's people.

Distort Simple Language.

Many of us have learned to distort the simple language of God's Word in such a manner as to cause us anguish and distress. For instance, "destroy," "perish," "die," "second death," "everlasting destruction," etc., terms used by the Lord to represent the ultimate, complete annihilation of those who will not come into harmony with him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc.

It is high time, dear friends, that we should learn that God's Book is not the foundation of these horrible nightmares which have afflicted us, and which in the past hindered many of us from a proper love and reverence of our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and of all the errors which assail poor humanity respecting the future. He says: "The god of this world has blinded the minds of them that believe not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine into their hearts" (II Corinthians iv, 4). We cannot here and now discuss this subject, but have provided in the hands of the ushers, some free pamphlets on "What Say the Scriptures about Hell?" Should the supply prove insufficient drop me a postal-card and I will cheerfully send from Brooklyn what will satisfy both your head and your heart.

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who "make their calling and election sure" in Christ, are to be joint-heirs with him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings—the blessings of all the families of the earth.

The great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time—the Millennial Age—were

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to anyone free.

not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people—"The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision! All shall know him from the least unto the greatest, and none shall need to say to his neighbor or his brother, "Know thou the Lord?" (Isaiah xi, 9; Jeremiah xxxi, 34.)

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out his spirit upon his servants and hand-maidens, so after these days, in the Millennial Age, he will pour out his spirit upon all flesh. There will be world-wide blessing through the knowledge of the Truth. Mark how Moses, the prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than himself, a greater Teacher, a better Mediator, and, under the better Covenant of the Lord, would bring blessings world-wide! Mark again how he represents the atonement for the sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typifically foretold the blessings of the Millennial Age, representing it in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began (Acts iii, 19-21).

Hope For Jews and Others.

The second class to be blessed under this Abrahamic Covenant is fleshly Israel. We are not forgetting that the Jews were a stiff-necked and rebellious people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since our Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon natural Israel; they shall be saved or recovered from their blindness, and, as the Prophet declares, they shall look upon him whom they have pierced and shall mourn for him—because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication" (Zechariah xii, 10). See also Romans xi, 25-23.

But if God is to have mercy upon the natural Israelite, whom he declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the Divine, benevolent intention should be to bless others than the Jews—others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the light? It should not surprise us. And so we find in this great Oath-Bound Covenant a blessing for all nations—all peoples.

Poor, Imperfect Creatures.

"We make God's love too narrow
By false standards of our own."

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the imbeciles have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the little flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

The period in which opportunity will be granted to man is in the Scriptures termed the Day of Judgment—a thousand-year day, the Millennial Day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which he requires, they will choose righteousness in preference to sin, choose life in preference to the Second Death.

Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

The Times of the Gentiles

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24

As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. The Scriptures refer to the fact that centuries before our Lord's day the Jewish Kingdom had been overthrown—had passed to the control of the Gentiles—and in our text our Lord declares that this subserviency would continue until certain times of the Gentiles, certain years or periods of their control, would pass away. When we read that certain times will be *fulfilled*, we are justified in thinking that these times have been *foretold*. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as his representative nation, or Kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original Oath-Bound Promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish Empire set, and it has not re-arisen since. The particular date at which the Typical Kingdom passed away is clearly marked in the Scriptures. The solidarity of the Empire in the hands of King David, and his son, King Solomon, was lost in its division in the days of Solomon's successor. Nevertheless, in harmony with the Divine prediction, the royal line continued in the tribe of Judah; as it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Genesis xlix, 10).

Of the last king of Judah, Zedekiah, the Divine declaration was, "And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same. * * * I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him" (Ezekiel xxi, 25-27). That statement was made just prior to Israel's captivity to Babylon, B. C. 606. And the crown and sceptre have been *overturned since then*, and will continue so to be until Messiah himself, at his second advent, shall take the throne as the Antitypical Son of David.

The Interim of Time.

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at his second advent is Scripturally termed the "Times of the Gentiles"—that is to say, *the years of the Gentiles;* the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. Some may inquire, Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. First, they were subject to the Medo-Persian Empire, whose Emperor, Cyrus, restored them to their own land as a subject-nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject-nation to Rome. Pilate represented the Roman government, and so did Herod, the King of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish Kingdom was maintained subject to the Roman Emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A. D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-Kingdom. We may be sure, however, that the declaration of our text will come true to the very letter—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—or, *filled full.*

ALL THINGS NEW

There is something in the sunlight
Which I never saw before;
There's a note within the robin's song
I did not hear of yore;
There's something—ah! I know not what!
But something everywhere
That makes the world this morning seem
Most marvelously fair!

I awakened very early
And I watched the sun arise,
And it seemed to me that heaven
Must be dawning in the skies;
For a glory and a gladness,
Passing words of mine to show,
Flashed from out the eastern portals
On the waking world below.

All the water gleamed with gladness;
Every streamer in the sky
Seemed the arms of little children
Flung in joyousness on high;
All the birds on all the bushes
Joined their melody to pour—
Surely never was a morning
Ushered in like this before!

Is it fact or is it fancy?
Does the secret in my heart
Unto everything it shines on
Spurious joyousness impart?
Or has all the world grown gladder,
As it seems to me to-day?
Is it true or is it seeming?
Who shall tell? I cannot say.

Ah! I care not! Does it matter?
'Tis enough for me to know
That the world to me is gladder
Than it was a year ago.
That on earth and sky and water
Lies a radiance, false or true,
That shall never fade or falter,
Never be less strange or new!

If my heart thus gilds creation
Well it may, for it is glad,
Past the power of shade or shining
Any more to make it sad.
Never yet on earth or heaven,
Never yet on land or sea,
Shone the light of that great gladness
Which my God has given me.

Let us look backward and note what the Scriptures declare respecting earthly empires and the period of their domination. If possible, let us ascertain when the Gentile times began, and when they will end, giving place to the Kingdom of Messiah, the spiritual Kingdom, the Church glorified, whose work will be the ruling of the earth, the blessing of all nations, and the uplifting of the human family out of sin and death conditions to all that was lost through Adam's disobedience, to all that was redeemed through the obedience of Christ Jesus.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the Prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he could not recall. He demanded of the wise men of the Empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the Prophet, was brought to the notice of the King, and by Divine power not only rehearsed the dream but explained it—a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a summer's threshing floor, and the wind carried them away. By Divine illumination, Daniel, the Prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal Empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal empire; namely, the kingdom of the Medes and Persians. Upon the fall of Medo-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the Empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman Emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the popes at Rome were the representative heads. This Empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and the clay, representing papal religious power; and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stand for the divisions of the territory of the old Roman Empire in Europe.

Daniel's View of the Matter.

When God subsequently gave his servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in Vol. I, No. 4, of PEOPLES PULPIT. Send for free sample copy.

the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's Millennial Kingdom, the picture was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, terrible wild beasts. The first, like a lion, corresponded to the head of gold of the image—representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Medo-Persia. The third, like a leopard, corresponded to the brass of the image, and represented Grecia. The fourth beast, great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world, are viewed from the human standpoint and from the divine standpoint. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the standpoint of God, and those who have his Spirit, they have been beastly.

The sequel to both of these dreams showed the overthrow of the earthly governments by the heavenly government. As it is written, "In the days of these kings shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The Kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the Church, and shows that it will be the power of God through the Church that will ultimately work the wreck of all earthly governments. Do not misunderstand me; nothing in the Word of God teaches anarchy, or authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the Kingdom of God and its righteousness, and to leave all else to the Lord, assured of his willingness to make all things work together for their good.

As Christ in the flesh lifted neither hand nor tongue to smite the earthly Empire, nor opposed Caesar and his representative, Pilate, so his followers are to raise no opposition to the powers that be, but are strictly enjoined to "be subject to them," and to recognize that they are ordained of God. It will be after the glorification of the Church with her Lord that, invisibly to mankind, this power will be exercised. Gentile governments will be overthrown, and the whole world will be brought into submission to the reign of the Kingdom of Righteousness and its earthly representatives. Thus our Lord taught in his last message that in due time he would take unto himself his great power and reign, and that then the nations would be angry, and Divine wrath would come upon them for their destruction. Thus also our Lord said respecting his followers, who *in due time will be glorified with him*, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers" (Revelation ii, 26, 27).

We should not be deterred from investigating whatever we may find written in the Bible on this subject because of our Lord's words to his disciples—"Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." This passage does not tell us that no man would *ever* know, but that none *knew at that time*. It does not tell us that our Lord Jesus would never know the time of his own second coming, nor that the angels would never know. As we surely believe that the Lord and the angels will know at about the time of the second advent, so we may well believe that the Lord's faithful saints will not be left in darkness on the same subject. Indeed this is what the Apostle distinctly tells us, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." The Apostle intimates that those who do not have the light in its due season would thereby justify the inference that they belonged, not to the Church, but to the world, upon whom that day shall come "as a thief and as a snare" (I Thessalonians v, 1-8).

Gentile Times 2520 Years.

What we would like to know, if it has pleased the Lord to reveal it, is just how long a period is meant by the expression, "Times of the Gentiles"—or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel. If God has been pleased to reveal the matter, let us enjoy it; if he has not been pleased to give any clue to the matter, we cannot find it. We are to remember, however, that this, like other features of the Divine revelation, was intended to be kept secret from the world, and to be made known only to those who are in heart harmony with the Lord—interested—and very desirous of knowing the mind of the Lord on this and on every subject. Hence, we may not look for a plain statement to the effect that in so many years from such an event the Gentile lease of power will terminate and God's Kingdom be transferred to Israel again. Rather we should expect that the matter would be stated in a more or less obscure form, in which it might be read over and over again without attracting special attention except from those especially interested ones led by the Lord's holy Spirit.

We believe that the period is what the Scriptures term "seven times"—seven years. Not seven literal years, but seven symbolic years. A "time" or "year" in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent 7 times 360, or 2520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2520 years, beginning in 606 B. C., will end in October 1914 A. D.

That a "time" or "year" has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1260 days, 42 months, and 3½ times. The 3½ times of Revelation are exactly one-half of the "seven times" of the Gentiles. The 1260 years of Revelation are exactly one-half of the 2520 years of the Times of the Gentiles. And these 2520 years we believe will expire with October 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up his Kingdom in Israel.

We do not expect universal peace to immediately ensue because Christ is styled the Prince of Peace. On the contrary, to our understanding, the collapse of the nations will be through a fierce strife, "a time of trouble such as never was since there was a nation," in which "there shall be no peace to him that goeth out, nor to him that cometh in," because God will set every man's hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned. If people could only discern it, they would avoid it, but their eyes are holden; they see not, neither do they understand.

The Seven Times.

These seven times were foreshadowed in the experiences of Nebuchadnezzar, who was irrational for *seven years*, and at the end of that time recovered his reason and acknowledged the Lord as the ruler of the Universe. So history seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile Times, and following the short, sharp, decisive time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

TILL WE SHALL SEE THY FACE

"Come with hearts united,
Ye who know God's love,
To a feast invited,
Sent us from above.

"Joyfully we gather;
Fellowship is sweet,
And we know our Father
Meets us as we meet.

"If our faces lighten,
Let it clearly prove
That we seek to brighten
Those 'mongst whom we move.

"So our joy will double
As his Word we keep,
And in peace or trouble
Feed our Savior's sheep.

"Though the path before us
Narrow is and rough,
Yet his wings are o'er us—
Is not this enough?

"Now we have communion
With our risen Lord;
Soon more perfect union
Will be our reward.

"Loving Father guide us
As we run our race;
Journey thou beside us
Till we see thy face."

"SANCTIFY THEM THROUGH THY TRUTH"

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

THE "PEOPLES PULPIT" SEEKING TO UPHOLD GOD'S WORD AT ANY COST, SEEKS TO SHED ABROAD "THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, AS IT SHINES IN THE FACE OF JESUS CHRIST OUR LORD"

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THY WORD IS TRUTH

THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"